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ABSTRACT

This video guide was developed by the Peace Corps' Office of World Wise Schools. The activities it describes are designed for a 3- to 5-day unit on Nepal, one of the Peace Corps' oldest countries of service. The guide is for use in conjunction with the videotape, "Destination: Nepal." Through study of the tape and guide, students will be able to: (1) describe Nepal in terms of cultural and geographic diversity; (2) compare and contrast aspects of Nepalese and U.S. life; and (3) relate the fundamental themes of geography to Nepalese culture and geography. Separated into Level A (grades three through five), Level B (grades six through nine), and Level C (grades 10 through 12), the guide includes information for teachers, worksheets, and suggestions for using the worksheets. Fifty-two references are included. (LBG)

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WorldWise SCHOOLS

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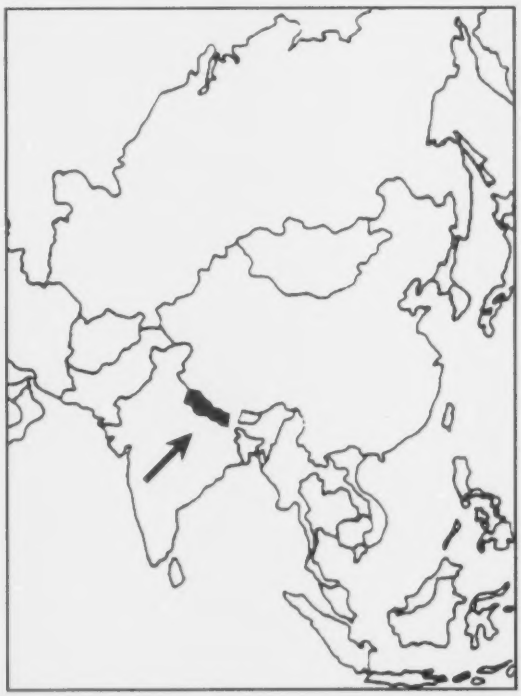

Destination: NEPAL

VIDEO GUIDE

SO 022 830

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DESTINATION: NEPAL
VIDEO GUIDE

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TEACHER'S GUIDE

WORLD WISE SCHOOLS RESOURCE PACKET GOALS

When most people think of the Peace Corps of the United States of America, they think of American men and women sharing technical knowledge and expertise with people in developing countries. Sharing technical skills at the request of a host country is one of the organization's primary functions. However, Peace Corps is actually charged with three goals:

1. To help people of interested countries meet their needs for trained men and women,
2. To promote better understanding of the American people on the part of other people, and
3. To promote better understanding of other people on the part of the American people.

World Wise Schools resource packets aim to address the Third Goal by:

1. Providing basic information on the geography and culture of countries in which Peace Corps Volunteers serve,
2. Presenting information on the concept of global interdependence,
3. Providing a framework for discovering similarities between ourselves and our international neighbors.

GOALS FOR DESTINATION: NEPAL

The activities described in this video guide have been designed for a 3-5 day mini-unit on one of Peace Corps' oldest countries of service: Nepal. Used in conjunction with the videotape "Destination: Nepal," **which is available from your school librarian**, these activities provide students with the opportunity to:

1. Describe Nepal in terms of cultural and geographic diversity.
2. Compare and contrast aspects of Nepalese and American life.
3. Relate the fundamental themes of geography to Nepalese culture and geography.

Although activities have been written for three grade levels, A (grades 3-5), B (grades 6-9), and C (grades 10-12), **you are encouraged to select those tasks from A, B or C which are most appropriate for the interest and experience levels of your particular students.** For ease of selection, activities in this guide have been categorized first by grade level and then by topic.

As with all educational materials, evaluation and revision is an ongoing process. World Wise Schools welcomes comments on all of its materials and encourages you to share with us the activities you or your colleagues have developed and found effective.

This packet contains materials written by Peace Corps Volunteers and others that represent their individual views.

USING WORLD WISE SCHOOLS VIDEOS

In order for your students to obtain the greatest possible benefit from viewing "Destination: Nepal," World Wise Schools suggests you follow the same format you use when sharing other videotapes and films with your class:

1. Watch the video at least once, noting the areas your students may find difficult to understand or which cover topics your class has previously studied.
2. Choose previewing and postviewing activities from the video jacket or video guide, or develop activities of your own.
3. Conduct the previewing activities of your choice.
4. Give a thumbnail sketch of the video's contents.
5. Assign a "while you watch" task.
6. Conduct a postviewing activity which allows students to compare and contrast Nepal with the United States and with your Peace Corps Volunteer's country.

This video can be used effectively as either an introduction or a conclusion to your study of Nepal, or as an introduction to the study of culture.

Please note that the videotape has been sent to your school in care of your librarian or media center coordinator.

This resource packet has been developed by the
Peace Corps of the United States of America
Office of World Wise Schools
1990 K Street, N.W
Washington, D.C. 20526

Shirley Puchalski, Director
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BACKGROUND INFORMATION FOR TEACHERS

FUNDAMENTAL THEMES IN GEOGRAPHY

LOCATION: Position on the Earth's Surface

All locations can be defined as precise points on the earth's surface identified by a grid system of latitude and longitude (**absolute location**). Location can also be communicated by describing a place in relationship to other places (**relative location**).

Students learn about LOCATION when asked to:

- *use direction, distance, scale, and standard symbols on a map*
- *use a number/letter system or latitude and longitude to locate places on maps*
- *suggest reasons for the location of a city, road, factory, school, or store.*

PLACE: Physical and Human Characteristics

All places on the earth have distinctive features that give them meaning and character and distinguish them from other places. Places may be characterized by their **physical features** (climate and landforms) and **human characteristics** (population, settlement and economics).

Students learn about PLACE when asked to:

- *describe different kinds of shelters based on environment and culture*
- *map and describe the residential, commercial and industrial areas of a city*
- *use text references and maps to describe the climatic characteristics of a nation or region*
- *analyze a place based on a song, picture, or story.*

RELATIONSHIPS: Humans and Environments

Understanding the impact of humans on the environment involves learning about the physical and social factors that produce environmental change. People modify or adapt to natural settings in ways that reveal their cultural values, economic and political circumstances, and technological abilities.

Students learn about human/environment RELATIONSHIPS when asked to:

- *evaluate how people use the physical environment to meet their needs*
- *analyze the relationship between the use of natural resources and the economy of a region*
- *compare places with abundant and scarce resources*
- *describe environmental changes resulting from the use of tools/technology.*

MOVEMENT: Humans Interacting on Earth

People interact with each other both locally and globally by travel, communication, and the exchange of goods and services. Visible evidence of global interdependence and the interaction of humans and places include the movement of people, ideas and materials.

Students learn about MOVEMENT when asked to:

- *explain how the need for natural resources encouraged exploration and settlement*
- *identify examples of physical and cultural barriers to population movement*
- *define examples of cultural borrowing and cultural diffusion*
- *predict the impact of migration on an area.*

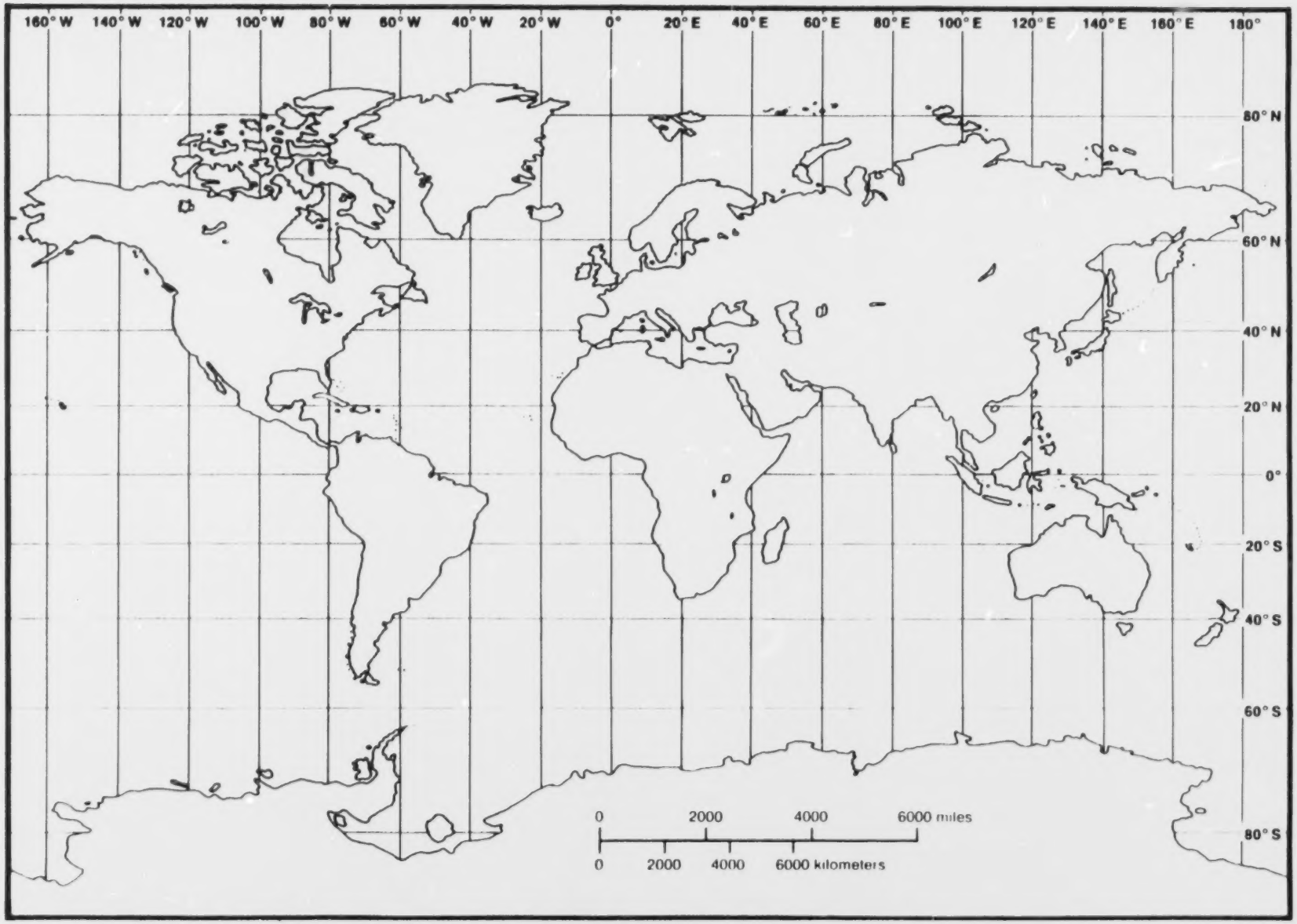
REGIONS: How They Form and Change

A region is an area that displays unity in terms of selected characteristics that distinguish it from other areas. Some regions are defined by one characteristic such as government, language, or land; others by the interplay of many criteria. Regions may be redefined as criteria change.

Students learn about REGIONS when asked to:

- *use selected criteria to outline geographic regions on maps*
- *compare political, economic and social differences among regions*
- *evaluate how the boundaries of a region might change.*

Adapted from materials developed by social studies teachers of Baltimore County Public Schools and members of the Maryland Geographic Alliance.



Map from: *Global Insights*, James Neil Hantula, Columbus, Ohio: Merrill Publishing, 1988

Information for Teachers

DATA SHEET: CLIMATE

WEST PALM BEACH

Average Precipitation (in inches)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
2.71	2.62	2.69	3.21	6.02	7.92	6.06	5.78	9.29	7.77	3.39	2.26

Average Temperature (Fahrenheit)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
65.2	65.8	70.1	73.8	77.6	80.4	82.0	82.5	81.3	77.3	71.6	67.0

KATHMANDU

Average Precipitation (in inches)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
0.6	1.6	0.9	2.3	4.8	9.7	14.7	13.6	6.1	1.5	0.3	0.1

Average Temperature (Fahrenheit)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
50	53	61	68	73.5	76	76	75.5	74.5	68	59.5	52

YOUR PEACE CORPS VOLUNTEER'S COUNTRY

Average Precipitation (in inches)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec

Average Temperature (Fahrenheit)

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec

Data from National Weather Service, National Oceanographic and Atmospheric Administration (NOAA), Rockville, Maryland, 1991.

HINDUISM

"The truth is one though sages call it by many names."

These words are from the *Rig Veda*, one of the oldest books of Hinduism. They describe a central belief of this richly diverse and complex faith.

Hinduism is a religion that bears a great intellectual heritage with six schools of classical philosophy. Hinduism extends into every aspect of the believer's life.

Hinduism is the third largest religion in the world with over 500 million followers. It is also one of the oldest, with roots tracing back several thousand years. Although it has never been evangelical, Hinduism's influence is felt throughout Asia. Buddhism, Sikhism and Jainism are outgrowths of it.

Hinduism is practiced in many countries, yet over two-thirds of its followers live in Nepal where they make up 90% of the population. Other groups which are predominantly Hindu include Indians, the Balinese of Indonesia and the Tamil minority in Sri Lanka. Many Hindus also live in Europe, the USA, Canada, Africa and the West Indies.

The Teachings of Hinduism

Unlike other major religions, Hinduism has no founder such as Jesus, Mohammed or Buddha. It has no single sacred book like the *Bible* or *Koran*. Instead it is a religion that evolved, gathering beliefs from many groups of people.

Hinduism has both one and 33 million gods. At the center of the religion is *Brahman*, the *Universal Soul*, the source of all life, formless and eternal. Because Brahman has no shape, no image can be made of this God Supreme.

At the same time, Hinduism has three principal gods. Most of the other gods are manifestations of these three gods or their consorts. All gods have vehicles and hold objects that reflect their power.

The three principal gods are:

- **Brahma** - the creator, usually represented by a god with four faces riding on a swan;
- **Vishnu** - the preserver, who carries a conch shell and rides on the mythical bird *Garuda*; and
- **Siva** - the destroyer, who carries a trident and a snake and rides on *Nandi*, the bull. In the center of his forehead is a powerful third eye. In practice, Vishnu and Siva are the most widely worshipped.

The *Devis*, or Goddesses, stand alone in Hinduism. In many rural areas, they are the central deities. The Goddesses possess *shakti*, the strength and power behind all things in the universe -- including their male counterparts.

Geographic location, caste, trade, family or individual preference determine the deity or deities that individuals worship. Most villages worship a particular deity as their protector.

Common Beliefs

No matter which God one worships, there are some common beliefs that characterize a Hindu's outlook and daily actions:

- ***Moksha*** is the belief that the soul is born many times on earth, or *reincarnated*, until it gains release - *moksha* - never to be born again. This happens when the soul realizes its oneness with the Universal Soul.
- ***Atman*** is the sacred principle that animates all living beings. It is the basis for the respect that Hindus pay to all living things. It is also the basis for the principle of *ahimsa*, non-violence, that Gandhi advocated. (Mohandas Gandhi was a great spiritual and political leader of Indian independence. His philosophy and practice of non-violent resistance has been an important moral and political influence worldwide.)
- ***Dharma*** is duty or right conduct. It is defined by caste, gender and stage of life.
- ***Karma*** stipulates that each deed performed by an individual has consequences. Good deeds produce good results but bad deeds have bad consequences, either in this life or the next.
- ***Ritual Purity and Pollution*** -- In Hinduism, the *pure* is what is clean or holy. *Polluted* substances are those which carry disease or are considered defiling. A Hindu tries to stay close to things and behavior that are classified as pure and avoid those which are polluted.

Sacred Books and Epics

Hinduism has many sacred texts. The oldest and most venerated are the *Vedas* which contain hymns, philosophical speculation and information about rituals.

There are also many stories surrounding each of the deities, and two great epics. Because Hinduism does not have a doctrine dictated by an official body, these stories are the means by which Hindus learn their religion. The two epics set examples of the fulfillment of *dharma*, or duty:

- In the *Ramayana*, Rama's wife Sita is abducted by a demon and held captive in Sri Lanka. The respect that must be paid to parents and elder siblings is illustrated in this epic. It also shows the role of the ideal wife and the ideal friend. On a greater level, it is a story about the triumph of good over evil.
- The *Mahabharata* is the story of five princely brothers who must fulfill their *dharma* in fighting a great war. Within this story is the *Bhagavad Gita*, a sacred poem that describes the hero's personal torment in entering the battle.

Without television, children are often entertained by the telling of stories from the epics and mythology. During certain seasons drama troupes will come to reenact the *Ramayana* and *Mahabharata*. Drawing comparisons to figures or events from them is quite common. And many children's names echo those of the great heroes and gods of Hinduism.

Hinduism Is in Every Aspect of Life.

Most families have a shrine in their home (the shrine may simply be a picture of their deity). The vast majority of Hindu households begin their day with a morning *puja*, or prayer. *Puja* is generally performed at dawn and at dusk. Flowers and fruit are offered, incense is lit in front of the image of the deity and then the worshiper meditates and prays.

Puja is generally performed individually by anyone in the family who pleases. However, it is considered part of a woman's duty to pray for her family's well-being. Whenever there is a special request to be made or the day is particularly auspicious, many people will go to a temple and pray to the deity there.

Daily bathing takes on a religious significance within the belief of purity and pollution. This concept is also demonstrated in the simple and practical ritual of removing one's shoes before entering a house so as not to bring in the pollution of the streets.

Hinduism and the Caste Structure

Caste is the division of society into groups, each with its own social and religious framework. A Hindu is born into his or her caste and will generally marry into the same caste. Caste also determines how one worships. There are four main castes, each with its specified *dharma*, or duty:

- *Brahmins* are the priests and educated people who must uphold religion and learning.
- *Kshatriyas* are the warriors and rulers who must defend and govern the country.
- *Vaishyas* are the traders and merchants.
- *Shudras* are artisans, farmers and laborers.

Children are taught their caste values from a very young age.

Important Holidays in Hinduism

Because of Hinduism's innumerable gods, there are many holidays in the Hindu year. The importance people place on these holidays depends on the deity they worship and the area in which they live.

Two of these holidays are:

- ***Diwali* (mid-November)**

Diwali is known as the festival of lights when *Laksmi*, the goddess of wealth, is worshipped. As with most Hindu festivals, sweets are prepared and distributed. Firecrackers are lit at night in a big celebration.

- ***Holi* (late February or March)**

Holi is the remembrance of Lord Krishna. The playfulness of Krishna is symbolized in the throwing of colored water. On *Holi*, all roles are reversed. Children can throw colored water at their teachers or elders, and wives can douse their husbands. The streets are full of rambunctious color-throwers.

From Hinduism: Understanding Your Sponsored Child's Religion, Intercultural Communications Materials, Warwick, Rhode Island: PLAN International USA, 1990.

SUGGESTIONS FOR USING WORKSHEETS:
LEVEL A
GRADES 3-5

PURPOSE: TO RELATE THE THEMES OF LOCATION, PLACE, MOVEMENT, REGION, AND RELATIONSHIP TO THE GEOGRAPHY AND CULTURE OF NEPAL

Directions: Choose worksheets which are most appropriate to your students and curriculum, then select activities from the suggestions provided.

WORKSHEET: BE A DETECTIVE (p. 13)

- Have students work individually or in pairs to spot the three errors on the map of the world. Correct the errors as a class using available wall maps, globes, or atlases. Repeat the activity on successive days until students can make corrections without using maps or globes.

- Using available maps have students work in pairs to add the following labels to their corrected maps: equator, prime meridian, the United States, Nepal, China, India, Honduras, Sri Lanka and the Marshall Islands. (N.B. Nepal, The Marshall Islands, Sri Lanka and Honduras are this year's World Wise Schools focus countries.)

- Have students make their own "mis-maps" by altering and then copying or tracing the "Be a Detective" worksheet.

WORKSHEET: MAP OF NEPAL (p. 14)

- Have students work in groups to make a list of 5-10 facts they know about Nepal based on this map.

- Have students make lists of speculations about the culture and people of Nepal based on its location. Ask how they would determine whether their speculations were true. (Suggestions: Categorize speculations and have students choose topics for research. Alternatively, keep the speculations posted in a prominent spot; encourage students to mark them true or false as they gather new information from the videotape or from the readings/activities in the video guide.)

WORKSHEET: SPECIAL THOUGHTS (p. 15-16)

How a society deals with its special citizens -- the elderly, the young and those with special needs -- can be an important indicator of its values. Over 110 Peace Corps Volunteers currently work around the world in the field of special education -- education of the visually or hearing impaired, learning disabled or mentally retarded. Two of these Volunteers work in Nepalese schools helping to educate those who are blind. Their students learn the same subjects as other Nepalese children with the addition of vocational skills at the higher levels. Some students study in separate schools, while others have special classes held in the local public school. As in most Nepalese schools, English is taught from grade four on up. Visually impaired students also learn Braille.

The two essays in "Special Thoughts" were sent to us by a Peace Corps Volunteer working in one of Nepal's blind schools. Originally written in Braille, they have been transcribed by the school's tutors.

•Review the meaning of location, place, relationship, and/or movement (See "Background Information for Teachers," page 3). Have students give examples of each theme in relation to your town and state. Brainstorm a list of facts about Nepal. Encourage students to consider facts that illustrate the theme or themes you would like to emphasize. After reading "Special Thoughts," ask students to add to your initial list.

•Have students skim the true and false statements in the "Think About It" section of the essays. Ask them to read the essays in order to locate the information.

•Have students individually, in groups or as a class respond to the question: "What should the _____ know about the United States?" Discuss the difficulty of deciding what to include and what to exclude. Have students determine criteria for inclusion.

•Have students work in pairs or individually to categorize the information from the brainstorming activity. Have them prepare illustrated booklets of their main points. Send these booklets with a cassette recording of the text to your Peace Corps Volunteer.

•Invite a parent or individual from the community to speak about Braille, or about the development of blind education in the United States.

•Have students research the contributions of the following individuals to the world of the mentally or physically handicapped:

Louis Braille
Helen Keller
Dorothea Dix
Anne Sullivan
Genevieve Caulfield

(For information on Ms. Caulfield's work with the blind see *The Kingdom Within*, New York: Harper and Row, 1960.)

•Ask your Peace Corps Volunteer about the development of special education in his or her country. Also ask about attitudes towards the elderly and children.

WORKSHEET: MY TREK THROUGH NEPAL (p. 17-19)

At the age of 13, Bidu Schmorleitz (now Annalisa Ravin) travelled to Asia and Australia where her mother planned to meet the pen pal with whom she'd been corresponding for almost twenty-eight years. Their plans for Nepal included a trek through the Himalayas. These excerpts from Bidu's diary, taken from the time of her trek, appeared in *Cricket* Magazine in December, 1985.

Did the journey change Annalisa? According to Annalisa, "It helped me realize the choices one has about one's life...It also gave me a broader world view." And broader it certainly seems. In 1987 the journal writer worked in El Salvador. Today she is a Latin American history major at Bowdoin College.

•Discuss journal writing: Who keeps one? Why? (If you or anyone you know has ever kept a journal, you might spark your students' interest in the process by sharing an excerpt with your class.)

•Discuss hiking: Where do you go? Why? What do you need to bring?

•Locate Nepal on a map of the world. On a map of Nepal locate Kathmandu and Pokhara.

•Read "My Trek through Nepal." Ask students to look for examples of the themes of place, location, relationship and movement. For information on trekking in Nepal's past, see "Pass the Salt, Please," in Level B.

•Invite someone who has trekked in Nepal to speak to your class. Have students compare his or her experiences with those of Annalisa Ravin.

•Invite a local travel agent to help your class plan an imaginary trek. Include things like trip costs, travel itinerary, clothing needs and so on.

•Ask your Peace Corps Volunteer if he or she keeps a journal, what he writes about and why.

WORKSHEET: YOUR PAL – TERRY (p. 20-23)

•Locate Nepal, Kathmandu and Pokhara on a map. Ask students to come up with as many ways to describe their locations as they can (for example, "Next to China," "On the same longitude as Sri Lanka," and so on).

•As students read "Your Pal -- Terry," ask them to look for examples of the geographic themes of location, place, movement, relationship and region. Ask them to decide which theme seems to be the most important in Terry's letters.

•After reading Terry's letters, ask students to explain how the town of Pokhara has been influenced by its location.

•As a class, brainstorm a list of questions for your Peace Corps Volunteer. Have students categorize the questions. Have individual students or pairs of students choose a category; have students address these questions to your Volunteer in a group letter.

PURPOSE: TO EXPLORE ASPECTS OF NEPALI CULTURE

*Directions: **Choose worksheets which are most appropriate to your students and curriculum, then select activities from the suggestions provided.***

Before Peace Corps Volunteers begin their intensive three-month training in language, technical and cross-cultural skills, they participate in a brief pre-departure orientation. At that time they are often introduced to cross-cultural skills by playing the simulation game BaFa BaFa. You might consider playing RaFa RaFa (its elementary counterpart) with your students as you begin your World Wise Schools experience.

WORKSHEET: A FARMER'S LIFE (p. 24)

In a Nepalese school, a "class" is the same thing as an American "grade." Students who are in class seven are in the equivalent of an American seventh grade. The ages of the students in a particular class, however, vary considerably. Why might this be the case?

•As a class, brainstorm a list of occupations found in the United States. Have students categorize the occupations. Ask them to speculate on the "top five" (i.e., most frequently occurring) jobs. Ask them how they would verify that information. Ask if they think the list would have been the

same twenty years ago...fifty years ago? Will it be the same in the future? Why or why not? Research this information. What patterns do they see?

•Ask students to choose an occupation from the class list and to describe that person's typical day. Interview people who are involved in that job for information.

•Visit a local farm or ask a farmer from your community to speak to the students about his or her work.

•Compare "A Farmer's Life" in Nepal with a farmer's life in America. What could account for the differences?

•Have students study the picture. Why are there palm trees in Nepal?

WORKSHEET: A MYSTERY: THE SEVEN SISTERS (p. 25-26)

"The Seven Sisters" is part of a collection of Nepalese folk tales gathered by Kesar Lall and sent to World Wise teacher Ernie Florence's class by Peace Corps Volunteer Terry Kay. Note: The crow is a symbol of foreboding in Nepalese culture.

•With the class, brainstorm a list of famous folk tales. Ask students: "What makes them folk tales?" Develop a list of criteria.

•Read aloud or have students silently read "The Seven Sisters." Assign parts and have students read the story aloud as if it were a radio play.

•Ask students to retell the action of the story in their own words. Make a flow chart of the action on the board or on a transparency.

•Ask students to write an ending for the story. Compare these with the actual ending:

The woman said she would like to come up a golden staircase, but the girls took her up a broken wooden staircase. And when she was ready to leave, they gave her a pitcher, its mouth covered with a piece of paper.

"You must go to bed alone tonight, and just before you put out the light, make a hole in the paper covering the mouth of the pitcher," they told her.

Although she was not treated with great kindness, the woman was glad to be going home with a heavy pitcher.

When she reached home, she immediately went to her room to go to bed. She remembered to put a finger through the paper covering the pitcher, and then she blew out the lamp and immediately fell into a deep sleep.

Now the pitcher was filled up with big, black and fierce ants. As soon as a hole was made, they came out in thousands and crawled all over the sleeping woman and bit her to death.

•Review the story action flow chart. Ask students if it reminds them of any stories they know. How?

•Have pairs of students rewrite the story as if it took place in the United States or in your Peace Corps Volunteer's country. Write the story as if it were a play or a puppet show and perform it for a younger class.

•Research stories and poems from your Peace Corps Volunteer's country. Compare them with this story from Nepal and with American stories they know.

•Ask your Volunteer about the role of storytelling and oral tradition in his or her country.

WORKSHEET: LET'S PLAY (p. 27-28)

Like children growing up in rural America or in America's past, most children in countries where Peace Corps Volunteers serve spend large chunks of their day helping with household chores. Playthings are usually simple homemade toys made from natural or recycled materials; commercially produced objects are rare and, if available, found in the big cities. In most capital cities the very wealthy usually have access to video games and elaborate toys.

Games, too, often involve natural or homemade materials – balls made from wads of cloth, stones from the road, and so on. The four games in "Let's Play" were sent to us by former Peace Corps Volunteer Karen Kotchka, and Peace Corps Volunteer Mary Walker. Mary advises us that *Bhitra-Bahira* is usually played by girls; *Bhale Judai* is usually played by boys.

•Divide students into four groups. Have one person from each group pull a number (1-4) out of a hat. The group that pulls out "1" chooses a game first, the group that pulls out "2" chooses a game second and so on. Ask each group to learn their selected game so that they can first demonstrate it to the class, and then teach everyone how to play.

•After playing the games ask students to compare the games with ones they already know. Look for similarities and differences. Speculate on the reasons for the differences or similarities.

•Have the above groups of students rewrite their game's directions so that the game can be played inside. (For example, they might suggest that shoeboxes be piled up rather than stones, or that the circle be defined with a length of rope, rather than by toe marks.) Play the new versions of the games.

•Have students research the origin of such familiar games as hopscotch (suggested resource: *Faces* magazine published by Cobblestone). Share the results of the research in a brief talk.

•Have students research games from your Peace Corps Volunteer's country or region. Teach these games to a younger class. Compare these games with the games from Nepal and from the United States.

•Organize an international games day, asking each class to demonstrate/teach a game from a different country.

•Challenge your students to make playthings by recycling materials from home, or by using natural materials available in your school yard. Arrange a display of these playthings in your school or local library. Have students write directions for making their object for a class book.

•Write each step in one of the games on separate strips of paper. Distribute strips to groups of students. Have students put them in order. To check their work, students can play the game in the sequence they have decided.

•Ask your Peace Corps Volunteer about games popularly played in his or her country. Compare these with games from Nepal and from the United States.

ADDITIONAL RESEARCH TOPICS

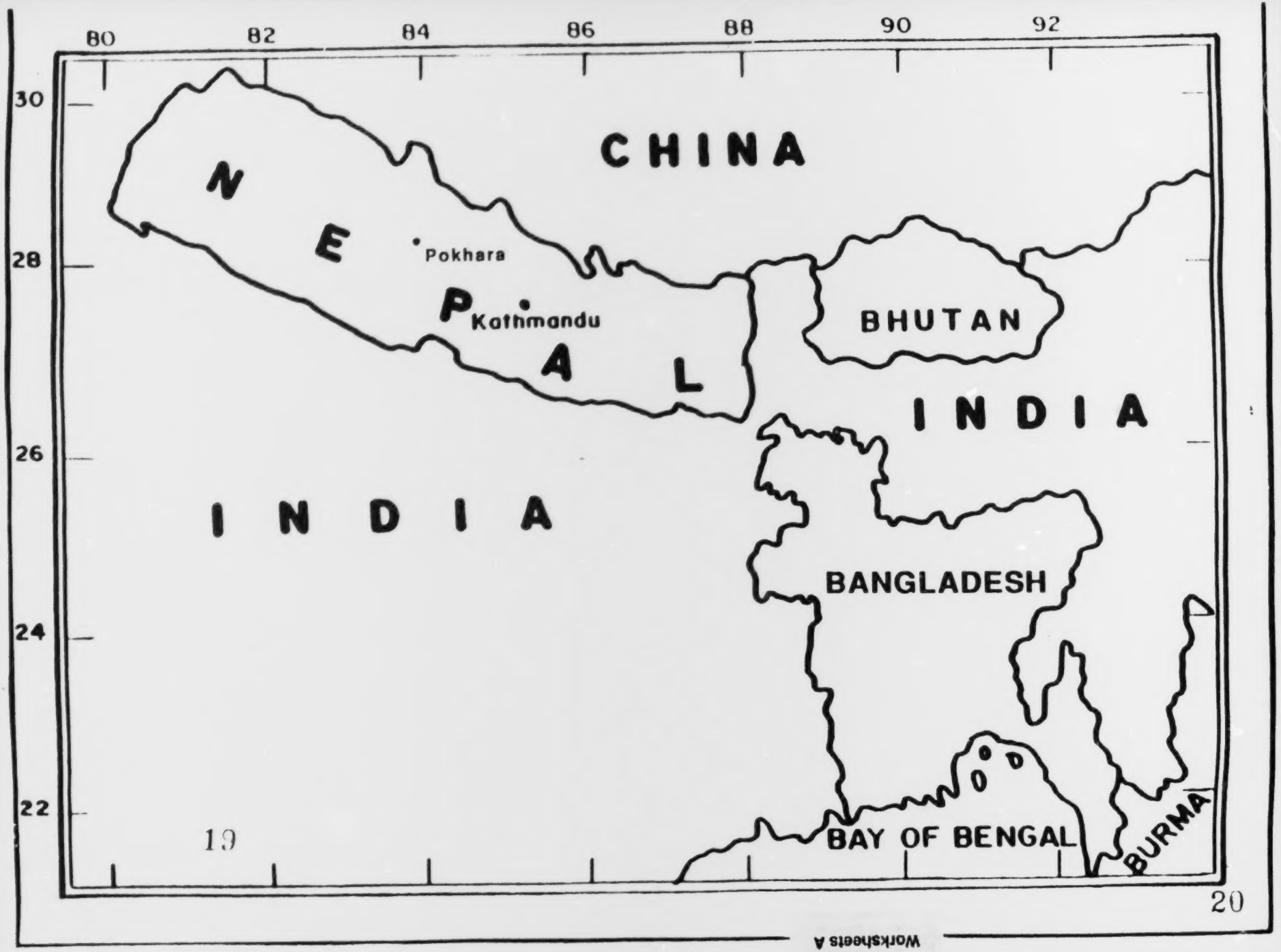
Hinduism	Rivers
Sports	Yaks
The Abominable Snowman	Buddhism

17

BE A DETECTIVE

18

DIRECTIONS: Maggie the Mapmaker really goofed on this map of the world. Can YOU spot her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NEPAL
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INDIA
BANGLADESH
BAY OF BENGAL
BURMA
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SPECIAL THOUGHTS

The tenth grade students of the Panchodaya High School, Nepal, were recently asked, "What should American school children know about Nepal?" Their responses, which were originally written in Braille, have been sent to us by the Peace Corps Volunteer who works at the school.

NEPAL

Ambadatta Joshi
Class 10

*Nepal lies in Asia. It is a developing country and also it is small. The area of this country is *147,181 square kilometers. Here are 90% farmers. The farmers plant rice, wheat, millet, corn, etc. Here are many hills, mountains, lakes and rivers, but here is not any sea. The climate is good...*

Here are many [kinds of] houses. Some are made of cement, mud and bricks; some are made of stone, mud or wood; and some are made of straw, and so on.

Here are many religions. Some are Hindu, some are Muslim, some are Buddhist, some are Sikhs. In our constitution Hindu is our national religion...I'm also Hindu.

The married women wear sari, but unmarried girls wear frocks and shirts. The boys wear pants, shirts and caps. Our own national dress is daura suruwal and cap...

Here are many temples. The men who go there are priests.

Here are many natural things. The forest is our natural wealth. Some tourists come here to see the mountains, lakes, hills, etc. Some American Peace Corps Volunteers also come here. They are very helpful to us.

Some people also do bad work. They steal things, kill men, etc...

There may be [many] mistakes in this essay...Please, whoever reads this essay, please excuse me.

*Hint: 1 mile = 1.6 km.

NEPAL

Ammar Bahadur Bam
Class 10

Nepal is a landlocked and developing country which lies in Asia. The total area of Nepal is 147,181 square kilometers. She is situated between India and China. India covers three sides of Nepal and China lies [north and] east of Nepal. Bhutan, Bangladesh, Pakistan, Burma and Sri Lanka are also neighbors [i.e., nearby] of Nepal.

Nepal is a small country. There are 14 zones and 75 districts in Nepal...Many houses are made of wood and straw. The population of Nepal is 19,000,000. The highest mountain of the world is in Nepal. It is called Mount Everest; it is 8,840 meters high.

The national language of Nepal is Nepali. About 22% of the people are literate.

The capital of Nepal is Kathmandu.

...Nepal is an historical place, too. Here are many ancient palaces, temples, and houses. Here is a great temple of the Hindus called Pashupati Nath.

There are many colleges, universities and secondary schools. Some time ago there weren't many blind schools in Nepal. More people are now aware of the problems of the blind. Jang Bahadur set up the blind school in Nepal which was the first blind school in the country. Now some blind people can read and write. There is a great problem here for the blind children of Nepalese villagers. The villagers do not believe that the blind can read and write. We must open the eyes of the village people of Nepal.

(Essays have been edited for clarity by the World Wise Schools staff.)

THINK ABOUT IT

DIRECTIONS: Read the following statements, then write the word true or false on the empty space. Underline the sentence or sentences that helped you answer.

_____ 1. Most people in Nepal are farmers.

_____ 2. Nepal is on the continent of Africa.

_____ 3. Nepal is between the countries of India and China.

_____ 4. Most people who work in government speak Nepali.

_____ 5. All of the people in Nepal practice the religion of Hinduism.

_____ 6. Nepal is a landlocked country.

_____ 7. If you wanted to climb Mount Everest you would visit Nepal.

_____ 8. A kilometer is shorter than a mile.

I was surprised to learn that_____

MY TREK THROUGH NEPAL

by Annalisa Ravin

In September 1983, my mom, my stepfather and I left California for a four month trip to Australia and Asia. Dick and Mom were looking forward to the vacation, but I was dreading it. I hated hiking, and I knew I would miss my friends.

Now I am happy that I went. I got to know my parents better and saw how some Asian people live -- and how different it is from the way we live.

This is the journal I kept when we were trekking through Nepal.

30 November

We stopped for lunch, and I had the best corn bread I've ever tasted. Then the trail went uphill, and walking was more difficult. But by dinner time we had made it to the town of Naudanda, where we are spending the night.

It is unbelievable. I expected to be sleeping on straw mats. Instead I have a soft mattress, and there is electricity.

For dinner I tried dhal bhat, rice-and-bean soup. It was a little spicy but good. Then I got ready for bed -- it was only seven-thirty, but I was very tired.

1 December

The first thing I saw when I opened my window was -- mountains. Beautiful!

After breakfast we began trekking. When we stopped for lunch, I had really great curd with corn bread. Then we went downhill for an hour. It was quite steep, and whenever I stopped, my legs started shaking. Finally we reached the inn at Birethanti.

There are no lights here, so we all use candles. I got into bed right after dinner. Then I started to cry. I kept thinking about my dog Hobbit, who had died just before we left California. I wanted to throw something down the mountain in her memory, but I hadn't brought anything that had special meaning for her. My mom came in my room and stayed with me awhile. She suggested throwing a rock down the mountain, because Hobbit had loved chasing rocks. I kept crying even after my mom left. I really miss my dog. I started talking to her in my mind. It was nice to imagine her lying next to me, sticking her nose in my face. I patted my sleeping bag as if it were Hobbit, and went to sleep...

2 December

First thing this morning I found a rock to throw down the mountain -- a greenish white rock, just the size I used to throw to my dog when she was alive. I also found a stick. I'm going to carve Hobbit's name in both things, and then keep the stick and throw the rock. That way, I'll still have half of her with me.

After we had walked awhile, the hard part of the trek began -- all uphill. I had to take short breaths just to catch my breath. We passed many mules. The mules have bells around their necks, and the head mule has a fancy outfit consisting of a coral-colored plume and a piece of carpet with a mirror on it...

7 December

Today, as we headed for Ghandrung, we had to decide whether to trek to the Annapurna Sanctuary. That would take six extra days! I was tired of trekking. When Mom asked if I wanted to go to the sanctuary, I said no. Mom and Dick started talking about our decision, and I could tell that Dick wanted to go to the Annapurna Sanctuary more than anything. I felt it was my fault we weren't going. I offered to go, and Dick seemed so happy, I was glad.

8 December

This morning I washed my face, legs, and arms with a cloth. Then I washed my dirty clothes in the same water. In the next six days I'll need clean clothes, and it will be too cold to wash dirty ones.

I really like the lodge in Chumra, where we're staying. Everyone calls it Captain's, because the owner is a retired Gurkha soldier. The outhouse is clean, and there is a hot shower. It isn't exactly a shower -- it's a big bucket of boiling water, heated by a wood fire. But it felt great to be clean!

11 December

*I woke up at five-thirty to go to the Annapurna Sanctuary. When we got there, Dick made a *cairn for his brother Daniel, who had died in a mountain-climbing accident last June. Then he took a picture, and we all cried.*

12 December

The trek back to Captain's Lodge was exhausting. I was very tired when we got near, and I still had to climb twenty-seven flights of stairs. I somehow made it to the top, then collapsed...

13 December

We left Chumra today, and took the wrong trail. We walked through the rice paddies, asking directions from people who rarely see tourists. An old man tried to help us by pointing with a stick.

Finally we got to Tolka, where we watched a beautiful sunset over Annapurna South.

14 December

Last night my bed was so lumpy, I ended up sleeping on the dirt floor. This morning we walked for hours, first to Dhumpus, then downhill to Suikhet -- that's near Pokhara, where we started our trek two weeks ago!

Soon I'll be seeing my friends and going back to school. In a way, I'm really looking forward to being home again, but I know I'll miss trekking, too.

*A cone shaped pile of stones used as a monument

From "My Trek Through Nepal," by Annalisa Ravin (Bidu Schmorleitz). Map reprinted by permission of *Cricket* Magazine, December 1985, Vol. 13, #4, copyright 1985 by Open Court Publishing Company.

YOUR PAL -- TERRY

Do you like to receive letters? Do you like to write them? The students in teacher Ernie Florence's class at the C. M. Bardwell School in Aurora, Illinois, certainly do! The following collection of letters were sent to the students by Nepal Peace Corps Volunteer Terry Kay. What can you learn about Nepalese culture from them?

May 17, 1991

Dear Marc,

I moved to Pokhara about four months ago after my mother came to visit. So far this year, I have given two month-long trainings to elementary teachers on how to teach math. One training was three hours south of Pokhara by bus in the mid-hills and the other training was in the east in Biratnagar. Biratnagar is in the Terai. It is flat and hot and only 5 kilometers from the Indian border. Biratnagar is the second largest city in Nepal. Not many westerners travel through because the border from Nepal to India [there] is closed to westerners. Only Nepalis or Indians can cross. Westerners have to go to an approved crossing.

In Pokhara, lots of westerners come to visit. Pokhara has great views of snow peaked mountains. There is a lake to take a boat out on [and] lots of western restaurants.

Your pal,
Terry

May 17, 1991

Dear Justin,

Pokhara is very different from my village. Pokhara is a small city with stores, restaurants and hotels. There is even a dairy where you can buy fresh milk, yogurt and ice cream (no flavors other than vanilla -- kind of boring).

Many tourists come to Pokhara to start treks or to sit by the lake and look at the Himals. Pokhara has electricity and at the hotels there are hot showers. At the restaurants there is western food and pop. (However, there are no diet drinks. I really miss diet cola!)

I do not live in the city, but outside in a village. Batulechaur is a thirty minute bike ride from Pokhara. I rent a room from a Nepali family. I eat daal bhat (rice and lentils) twice a day with my family. My new family consists of three daughters, two sons, mom and dad. All the kids are in school. The two youngest, one boy and one girl, are in fifth grade.

I miss my family in Mankote very much. My Nepali mother is very special to me. Even though she is uneducated, she is very wise and knowledgeable.

Your pal,
Terry

May 17, 1991

Jonathan,

Congrats on reading the most books for "Book-It." I've read a lot of books since I came to Nepal. Because I don't have a T.V., I have lots of time to read. I enjoy listening to the radio. Weekdays at 8:15 A.M. on BBC [a British radio station], I listen to stories being read. Many of these stories are about different parts of the world -- Russia, Britain. I am also able to get the news in English on the radio. Every week Peace Corps sends me a copy of Newsweek so I can keep up on current affairs.

In my free time, I enjoy cycling around Pokhara and swimming in the lake. I try to study Nepali every day for an hour. I am also knitting my niece a sweater.

Life in Nepal is more laid back than the States. My day starts at 10:00 and ends at 5:00, but we work 6 days a week, Sunday through Friday. Friday is a half day ending at 1:00

I prefer starting my day at 10:00 -- I am not a morning person.

Your pal,
Terry

May 17, 1991

Jamie,

I can speak Nepali but with a mid-western accent. My pronunciation is bad. There are many sounds in the Nepali language that we don't have in English. For example there are 2 Ks -- one K is aspirated and the other is unaspirated. You make an aspirated sound by blowing air out. You can tell if you made the sound right by holding a feather in front of your mouth -- if it moves you aspirated. A lot of our sounds in English are aspirated, for example the K and P. Our B sound is unaspirated. Try making these sounds with a feather in front of your mouth. You may not be able to hear the difference between these sounds, but Nepali people can.

Language learning is very difficult. The best way to learn a language is to live there and enjoy the culture, the food and the people.

Your pal,
Terry

May 17, 1991

Dear Michael,

Of course I celebrated Christmas. My mom and I spent the day at [Royal] Chitwan Natural Park riding an elephant and watching other animals, such as rhinos, deer, boars and birds.

Most Nepalis are not Christians and do not celebrate Christmas. They are either Hindus or Buddhists.

Your friend,
Terry

May 17, 1991

Michael,

Pokhara is a 2 day trip from Mankote. First you must walk for 2 hours to the road head and catch a bus to Tansen -- a 6 to 8 hour ride depending how often the bus breaks down. Next you need to take a bus back up north to Pokhara -- a 10 to 12 hour ride on a paved road.

I have not been back to Mankote since December and I miss my family very much. My Nepali mother is very special to me. She is very wise and knowledgeable. She makes the best daal bhat (rice and lentils). If I tell her not to make it so spicy, the next time it will be perfect. She also made makai ko bhat, ground corn that is boiled. It tastes great when eaten with fresh hot water buffalo milk. I miss her company. She could understand my Nepali. She loves to laugh.

Your pal,
Terry

April 13, 1991

Dear Ernie,

Namaste! Happy New Year 2048! Tomorrow is the beginning of the Hindu calendar. This week I have Saturday and Sunday off, just like a weekend in the States.

Nepali schools do not agree with the Hindu calendar or our school year in the States. They start in December and finish in January. In the Terai, the school break is during monsoon, usually June and July, and in the hills, depending on if it is cold (there is no heat), the break is in January and February.

Usually, Nepali students only have two tests, a mid-year exam and a final exam. There are no other tests or quizzes. Homework is assigned...Many of the students come from illiterate families, therefore, their parents cannot help them.

Once again thanks for all the support! I received the package with the candy. I loved the wrapping (it made me laugh)...

The video made it to Nepal without a problem. Next time I go to Kathmandu, which should be the beginning of May, I will watch it. I can't wait!

Too bad you can't send diet cola to Nepal. Many soft drinks are available, but none of them diet drinks. Lately, I have been drinking soda water with fresh lemons. It is kind of tart, but I like it. I think it may be better for you than diet cola with all that caffeine. Try it!

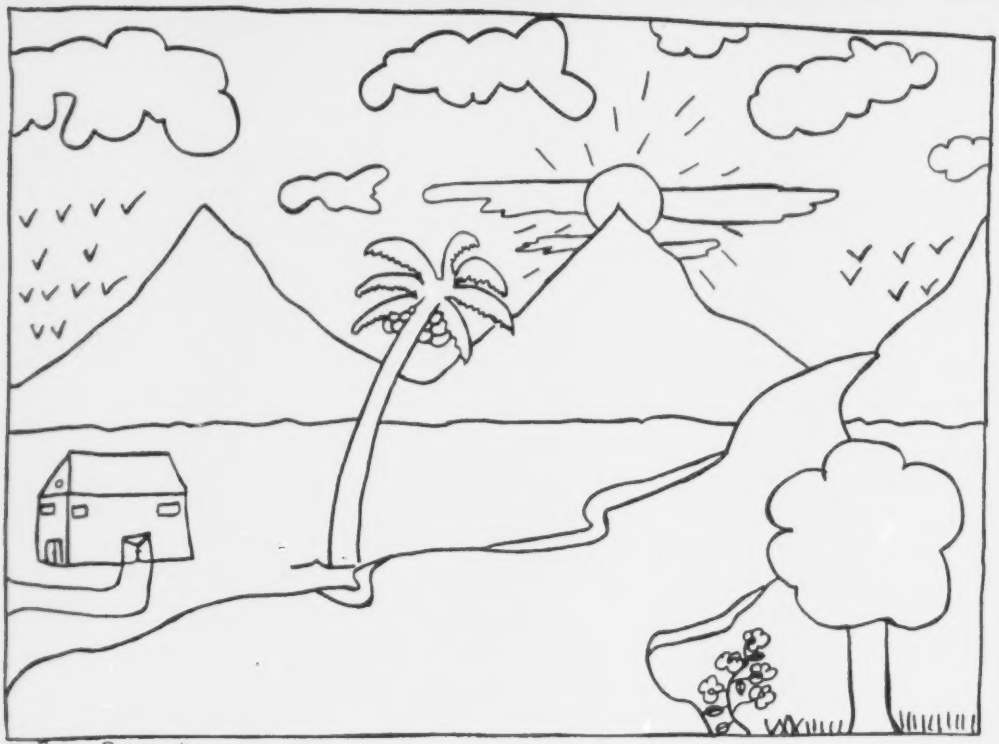
Your friend,
Terry

Thanks to Mr. Ernie Florence, C.M. Bardwell School, Aurora, Illinois, for sending us his students' letters.

TREASURE HUNT

DIRECTIONS: Use the letters from "Your Pal -- Terry" to answer these questions about Nepal. Be able to say where you found the information.

1. Are there radios in Nepal? YES NO
2. Does Nepali have the same sounds and letters as English? YES NO
3. Is the work week in Nepal the same as it is in the United States? YES NO
4. Are there buses in Nepal? YES NO
5. Do most people in Nepal celebrate Christmas? YES NO
6. Could you see an elephant in Nepal? YES NO
7. Is the month to month calendar the same in Nepal as it is in the United States? YES NO
8. Does Terry live in Kathmandu? YES NO
9. Do schools start in September? YES NO
10. Do Nepali students have homework? YES NO
11. Have you written to your Peace Corps Volunteer this month? YES NO
12. What is special about Pokhara?
13. Name 3-5 ways Terry's life in Nepal is like her life in the United States. Why?
14. Name 3-5 ways Terry's life in Nepal is different from her life in the United States.
15. Would you like to visit Nepal? Why?



By Puspa Rajpandey
Grade 7 Nepal

A FARMER'S LIFE

by Madhav Lal Shrestra
Adarsha Vidya Mandir, Class VIII

A farmer is generally a humble man and not educated. But he is perfect in his work though he is a poor man. A farmer gets up at dawn and takes his morning tea and goes to the fields to sow the seeds. His cows are sent to graze in the fields. He works in his fields and at about eleven o'clock he goes home and takes his lunch. Then he sits under a tree and smokes a hukka [(hoo' ka) tobacco pipe]. At about twelve he goes and works in the fields again and at four o'clock his wife brings him something to eat. He goes and eats the food and takes a rest for a short while. Again he starts laboring in the fields. Then he goes to have his dinner at eight o'clock and retreats to sit under the tree again and starts chattering with his friends and smoking hukka. At nine o'clock he goes to sleep.

A farmer's work goes by the seasons. A farmer must practice contour farming...which helps him to conserve water. It rains during monsoon and the earth is made soft by the rain. Then he goes and plows the fields every day. He will go to his farm with his plow and two bullocks before him and plow the soil all the day. And after plowing the field he plants maize. When these crops are ripe in autumn he is busy in harvesting that maize. When he has cleared the ground he sows wheat for the spring. In March the wheat is harvested. When the hot season comes he cannot work because the ground is impossibly hard. So he mends the cart and herds the cows, sheep, goats and buffalo, whatever he has got.

So the labor done by a farmer is healthy. And he does it himself in his own fields. So, a farmer is a happy man and proud.

Special thanks to Nepal's Associate Peace Corps Director Jean Mead for sharing this essay.

A MYSTERY:
THE SEVEN SISTERS

Once upon a time there were seven sisters. All of them were young and yet they were unhappy, for their mother had died and not long after that their father took another woman as his wife. The woman, who was their step-mother, was very unkind to the girls. All day long the girls were kept busy at the spinning-wheels and when it became dark and they could no longer work, the step-mother gave a pancake to each girl. The first girl got a cake made of rice, the second girl a cake made of *choki* [grains of small, broken rice], the third of wheat, the fourth of corn, the fifth of millet, the sixth of husk, and the seventh of kitchen wastes. The seven sisters then went to a corner in the house, threw away the cakes given to the two youngest ones, and then shared whatever was left among themselves.

One day the cruel woman secretly told her husband to take his daughters away from the house. The man called the seven sisters and said to them, "Let's go for a visit to a temple."

So, all day long the man led his seven daughters deep into the forest. When night fell, they came to a rest house. Tired with their long walk, all the girls, except the youngest one, fell asleep at once. The youngest one was troubled in her mind and no sleep came to her. After long hours, day dawned at last and her father said to her, "My youngest one, take the pail and bring some water from the spring."

She went obediently to the spring with the pail given her by her father. She held the pail at the spout for a long time, but her troubled mind did not know what it was doing. Then a crow came flying, perched nearby and said:

"She fills a pail with a hole, and her father is gone."

The girl was suddenly afraid. She looked at the pail and saw a large hole in it. She threw it down and ran back to the rest house. Her father was indeed nowhere to be seen and her sisters were still sleeping.

"Awake, sisters, awake," she cried out in alarm, "Alas! Our father has left us."

...There was, however, nothing they could do. So, they took to the road again. They went on and on until they came to a big, white building.

Now, the mansion belonged to a monkey. He was a queer monkey for before he would eat his meals, he must go to sleep. When the seven sisters arrived, he had just spread out his dinner and had gone into a sound sleep.

The girls were very hungry and so they fell at once upon the food spread out before the sleeping monkey. Then they took a broom standing in one corner of the room and spread it with food. This done, they went into hiding.

The monkey soon awoke and he looked around for his meal. The dishes were empty. Then he noticed the broom with the tell-tale bits of food. The monkey seized the broom and instantly destroyed it.

He then prepared himself another meal, set the dishes and went to sleep.

When the girls heard the monkey snoring again, they were not long in coming out of their hiding place. Once more they ate the dinner and spread some food on a winnowing tray.

The monkey awoke and, of course, he repeated the performance. He looked around in wonderment at the winnowing tray and destroyed it completely. Then he prepared another meal and went to sleep once more.

The girls emerged again. They ate the dinner and spread the monkey's tail itself with the food.

The monkey awoke, hungrier than ever. When he saw the good food gone again and no trace of the culprit, he was very angry indeed. He jumped around the room ready to [beat] whoever it was that [had eaten] his dinner for the third time, if he could only find him. Then he saw a piece of food upon his own tail. Immediately he clutched it and cried aloud, "Ah, it is my tail, my own tail, that has been playing foul with me! Now, it shall not go unpunished."

Instead of preparing another meal, the monkey now drew out a huge cauldron, filled it with oil and built a fire underneath it. When the oil began to simmer and boil, the monkey dipped the tip of his tail into it only to withdraw it instantly with a cry of pain.

But he was soon chiding himself: "Ah, it's painful, isn't it? But wasn't the dinner good, too?"

He dipped the tail again into the boiling oil, withdrew it and chided himself: "Ah, it's painful isn't it. But wasn't the dinner good too?"

As the monkey was preoccupied in punishing himself, the seven sisters broke into the room and pushed the monkey into the cauldron of boiling oil, which killed him instantly.

The sisters were delighted with their new home for the larder was well stocked and the coffers were filled with gold and silver.

Some time after this, a man came to sell turmeric powder. He called aloud, "*Turmeric, turmeric." The girls looked out of the window and at once recognized the man as their father. They were very pleased to see him and called out: "Father, please come up. But tell us, how would you like to come up: a golden staircase? Or would you like to come up a wooden staircase?"

"Ah, any staircase you [would] like me to come up is good enough for me," the man replied.

The girls then received him at the door and brought him up a golden staircase. They placed before him many delicious dishes and then they told him how happy they were in their new home. When their father was ready to go, they gave him a pitcher full of gold and silver to take home.

Arriving home, the man told his wife how he had come upon his daughters in their big, white building and when the woman saw the gold and silver he had brought with him, she made up her mind to go and seek them out herself, too.

The very next day, the woman took to the road with a basket of turmeric. When she came to the big, white building, she called out aloud, "Turmeric, turmeric."

The girls looked out of the window and when they saw their step-mother, they told her to come and asked her whether she liked to come up a golden or a wooden staircase.

The woman said...

WHAT DO YOU THINK HAPPENED NEXT?

*a yellow spice used in cooking

From *The Seven Sisters and Other Nepalese Tales*, Kesar Lall, Kathmandu: Ratna Pustak Bandar, 1976.

LET'S PLAY
GAMES FROM NEPAL

MECH GUMI

Object: *To be the last one with a stone*

1. The leader draws a circle on the ground with a stick.
2. Each child places a stone in the center of the circle.
3. The leader takes one stone from the pile.
4. The students walk around the circle as someone plays a flute or beats on a drum.
5. When the music stops, the students "dive" for a stone. The one without a stone is "out." He or she now has to watch.
6. The leader removes another stone.
6. Keep playing like this until one person is left with a stone...

Is *Mech Gumi* like any games you know?

BALL

Object: *To knock over the pile of stones before your friends hit you with the ball*

1. Pile up 6-8 small flat rocks in a pile.
2. The leader toes a line in the ground "some" distance from the pile. (Distance depends on space available and the age of the students.)
3. Students line up behind the line and take turns knocking over the pile with a ball. (A homemade ball is often used.)
4. If a student doesn't knock over the pile, he or she has to go to the end of the line.
5. If a student does knock over the stones, he or she must quickly try to pile them up before the next person in line can hit him with the ball.

Is *Ball* like any games you know?

Thanks to RPCV/Nepal Karen Kotchka for sharing these games with us.

BHITRA-BAHIRA

Object: *To be the best listener*

1. The leader draws a large circle on the ground. It should be large enough to hold all of the people who are playing.
2. The students stand around the outside of the circle.
3. When the leader/teacher yells "*Bhitra*" ("inside"), everyone jumps into the circle. When the leader/teacher yells "*Bahira*" ("outside"), everyone jumps out of the circle.
4. If the students jump into the circle when "*Bahira*" is called, they are out of the game. If the students jump outside the circle when "*Bhitra*" is called, they are out of the game. (Note: If the leader calls out "*Bhitra Bhitra Bahira*," the students should stay in the circle until they hear "*Bahira*.")
5. The last person remaining is the winner.

How can you make this game easier?
Is *Bhitra-Bahira* like any games you know?

BHALE JUDAI

Object: *To be the last player standing on one leg inside of the circle*

1. Make a large circle on the ground. It should be large enough to hold all of the people who are playing.
2. The students stand inside of the circle; they should each stand on one leg while holding the other foot behind their backs with both hands.
3. The leader signals the start.
4. The players try to push each other out of the circle while hopping around on one foot.
5. If a student is knocked out of the circle, falls down, or lets go of his foot, he or she is out of the game.
6. The last person standing inside the circle is the winner.

Is *Bhale Judai* like any games you know?

Thanks to Nepal Peace Corps Volunteer Mary Walker for sharing these games with us.

SUGGESTIONS FOR USING WORKSHEETS:
LEVEL B
GRADES 6-9

PURPOSE:	*TO RELATE THE THEMES OF LOCATION, PLACE, MOVEMENT, REGION AND RELATIONSHIP TO THE GEOGRAPHY AND CULTURE OF NEPAL*

Directions: ***Choose worksheets which are most appropriate to your students and curriculum, then select activities from the suggestions provided.***

WORKSHEET: USING LONGITUDE AND LATITUDE (pp. 34-36)

•Have students label one side of a paper "True" and the other side the paper "False." Ask them to hold up the appropriate response after you have read aloud a statement about Nepal. Read the "Think About It" questions aloud, giving students a few seconds to respond to each one.

•Review the purpose and meaning of longitude and latitude. Review that one degree (°) equals sixty minutes ('), one minute equals sixty seconds (") and so on. Review the difference between such degree readings as: 20° 00' N and 20° 00' S, and 20°00' E and 20°00' W.

•Have students examine the blank map grid. Ask them to tell you what they know based on this grid about the location of this area on the globe. (If they seem stuck, point out the order of the degree readings, as well as the note "East of Greenwich.")

•Have students work in pairs to complete the rough map of Nepal using the degree readings on the worksheet. Compare maps.

•Have students locate the following places on a map of the world: Nepal, the United States, your state, your Peace Corps Volunteer's country. Have them find the place "opposite" Nepal (i.e., at the same degree readings south and west). Have students complete and compare "Think About It." Have students research the time difference between the United States and Nepal.

•Have students make a longitude/latitude activity for your Peace Corps Volunteer's country. Have them write and exchange "Think About It" questions.

WORKSHEET: SNAPSHOT OF NEPAL (pp. 37-38)

•Review the meaning of location, place, relationship, and/or movement (See "Background Information for Teachers," page 3). Have students give examples of each theme in relation to your town and state. Brainstorm a list of facts about Nepal. Encourage students to consider facts that illustrate the theme or themes you would like to emphasize. After reading "Snapshot of Nepal," ask students to add to your initial list.

•As a class, brainstorm a list of facts about Nepal. Encourage students to consider the categories touched on in "Snapshot..." by asking "What about the people? What about the land?" and so on. Categorize the facts. After reading "Snapshot," ask students to correct or add to their facts. Alternatively, post sheets of newsprint around the room labeled with such categories as "Religion," "Geography," "Links to the U.S." and so on. Give students ten minutes to wander around jotting down any information they know in the appropriate categories. (Note: This can also be used as a review activity at the end of the unit.)

•Have students skim the "Think about It" questions before reading "Snapshot." Work individually, in pairs, or as a group to respond to the questions.

•Write the word "diverse" on the board. Have students define and give examples of diversity. Ask them to look for at least three examples of diversity in Nepal's geography and culture as they read "Snapshot of Nepal." Compare responses. Ask them to think about the advantages of living in a diverse society. Compare the diversity of Nepal with the diversity of the United States or of your Peace Corps Volunteer's country. Can diversity be viewed on a continuum? Why or why not?

•Have students write a snapshot of the United States. Is it easy or difficult? Why? What does a snapshot leave out?

•Have students write a snapshot of your Peace Corps Volunteer's country. Ask your Volunteer to add to the snapshot. (Don't forget to send a copy to the World Wise Schools office!)

•Please see Level C for additional ideas on reviewing geographic themes.

WORKSHEET: FROM KATHMANDU TO WEST PALM BEACH (pp. 39-40)

Every location on earth has characteristics that distinguish it from all other places. Geographers describe a place in terms of physical and human or cultural characteristics. Climate is an essential part of a place's physical characteristics; it can influence many of the rest of a place's traits, such as its vegetation, wildlife, cultural landscapes and lifestyles.

One of the best and easiest ways to describe the climate is to use a climograph. Although a climograph does not provide complete climate information, it does portray two of the most important elements of climate -- precipitation and temperature. Many characteristics of a place can be inferred by interpreting the climograph.

Special thanks to Paula Jones, Briscoe Middle School, Beverly, MA, and the Massachusetts Geographic Alliance for permission to adapt the activities on climate which appear in *Global Geography: Activities for Teaching the Five Themes of Geography*.

•Ask students to explain the difference between climate and weather. Ask them to give examples of precipitation.

•Distribute copies of the climograph of West Palm Beach (or project it via an opaque projector). Analyze the graph by asking the class such questions as:

What do the numbers on the left represent? The numbers on the right?
What do the bars represent?
What is the warmest month in West Palm Beach? The driest month?
How would you calculate the average yearly temperature? Precipitation?
What doesn't this climograph show about the weather?
How would the line graph look if almost the same amount of rain fell every month?

•Locate West Palm Beach on a map of the world. Ask students to describe its location in relation to the equator. Ask them to speculate on why you chose to look at the climate of West Palm Beach. If they seem stuck, ask them to describe the location of West Palm Beach in relation to the equator. Do the same thing for Nepal.

•Have students plot the precipitation pattern for Kathmandu using the blank climograph (page 40) and "Data Sheet: Climate" (page 5). After comparing bar graphs, have students

plot the average monthly temperatures. (You might suggest that students first round off the amount of precipitation and temperatures to the nearest whole number.)

•Ask students to speculate on how they would go about getting information on the temperature and precipitation patterns of your Peace Corps Volunteer's country.

•Working in pairs, have students locate precipitation and temperature data on their Volunteer's country. Make climographs on this country and compare the information with the information available on Kathmandu.

•Have pairs of students analyze their graphs using the worksheet "Analyzing a Climograph."

•Line up several glass jars or beakers of the same size. Fill one to 15 inches, another to 9 inches, and so on to replicate the rainfall patterns of Kathmandu or of your Peace Corps Volunteer's country. Discuss the effects of having concentrated rainy and dry seasons as opposed to a more evenly distributed pattern of rainfall.

•Ask students to decide on a scale of 1-10, how much the climate of their region affects their everyday life. Make a class list of effects considering such points as the effect of climate on what the students do, where they live, what they live in, what they have, what they eat, and so on. Save this list for comparison with your Peace Corps Volunteer's responses. Ask them to speculate on where your Peace Corps Volunteer would place him/herself on the scale. Ask your Volunteer how the climate of his or her region affects the daily life of people in his or her village.

•What conclusions can the students make about climate and lifestyle?

WORKSHEET: PASS THE SALT, PLEASE (pp. 41-43)

•Have students bring in a small item from home that they would like to trade with a classmate. Have a brief "swap shop," where students walk around the room trading their items. Discuss who traded, what they traded and why they traded it. Ask students to make some generalizations about trade.

•Write the word "Himalaya" on the board. Ask students to write down three words that come to mind. Whip around the room randomly calling on students so they can hear each other's responses.

•With students, brainstorm the effects of introducing new goods (and, therefore, new ideas) into a culture. Look for examples in American culture (cars, high tech items, fashions, foods, films, and so on), as well as in your Peace Corps Volunteer's country. Is it harmful or helpful to do this? Why?

•Have students research the trade and transportation of goods in your state. If your state were located elsewhere, would the goods and the process of transporting them be the same? Why or why not? Generalize about the relationship between trade and location.

•Put a small mound of salt in front of the class. Ask students to guess what it is. Read "Pass the Salt, Please." Respond individually or in groups to "Think About It."

•Once again write the word "Himalaya" on the board. Ask students to write down five words that come to mind. Whip around the room randomly calling on students so they can hear each other's responses. Compare these responses to the ones that were given before reading the article.

•Have students research the origin and meaning of such phrases as "the salt of the earth," "above or below the salt," "with a grain of salt," "worth one's salt." Have them research the history and production of salt.

•Have students use information from travel agents and tour books to plan a trek in the Himalayas. Invite someone to your class who has participated in a trek.

•Ask your Peace Corps Volunteer about the positive and negative effects of introducing new goods into a culture. Ask for examples from his or her host culture.

•Look for evidence of the geographic themes of movement, relationship, and region in your town or state. Look for evidence of these themes in your Peace Corps Volunteer's letters.

PURPOSE: *TO APPLY THE CONCEPT OF CULTURE TO THE COUNTRY OF NEPAL*

Directions: ***Choose worksheets which are most appropriate to your students and curriculum, then select activities from the suggestions provided.***

Before Peace Corps Volunteers begin their intensive three month training in language, technical and cross-cultural skills, they participate in a brief pre-departure orientation. At that time they are often introduced to cross-cultural skills by playing the simulation game BaFa BaFa. You might consider using BaFa BaFa (or its elementary counterpart RaFa RaFa) with your students as you begin your World Wise experience.

WORKSHEET: THINGS THAT GO BUMP IN THE NIGHT (pp. 44-46)

•With the class, brainstorm a list of famous "scary" story characters (e.g., the Headless Horseman, the Wicked Witch of the West, Frankenstein, and so on).

•As a class, make a chart on the board which answers these questions about the scary characters:

What does it look like?	When does it act?
What is it?	How do people respond to it?
What does it do?	

•Have students read the stories in "Things That Go Bump in the Night." Add the characters to the chart.

•Ask students to speculate on the function or role of the scary characters. (Do they shape behavior in some way? How? Why?)

•Have students write stories where the hero/heroine outwits his or her adversary in the same way the Nepalese characters outwit their foes. Alternatively, have students rewrite the Nepalese stories as if they had taken place in the United States in the twentieth century.

•Ask your Peace Corps Volunteers about the scary stories/characters in his or her host country. Compare these stories with the ones from Nepal.

WORKSHEET:SHARE AND SHARE ALIKE (p. 47)

•Have one or two students prepare a lesson and teach part of a class. Ask them to describe to the class what they learned while teaching. Discuss: "Teachers are students, too." Alternatively, divide students into groups of three. Have a day when each student teaches a new idea or skill to the other members of their group.

•Read "Share and Share Alike." Discuss:

1. What three things does Karen think Americans can learn from the Nepalese?
2. Are these ideas new to America and/or to your community or family? How so?
3. How do you think your grandparents would respond to these ideas?
4. Are these behaviors and values shared by the people of your Peace Corps Volunteer's county? Why or why not?

•Have students "adopt" Karen's suggestion about recycling. Work with the science teacher on an appropriate unit on this subject. Consider sponsoring a schoolwide competition on toys made from recycled materials. Consider having community leaders visit your class to speak on the subject.

•Karen also sent us these proverbs from Nepal:

"[He has] the god's name in the mouth, but in the pocket a knife."
"[It is] like cumin [the spice] in the mouth of an elephant."
"One who doesn't know how to dance says the floor is crooked."
"[He is] looking for fire while carrying a lamp."

ADDITIONAL RESEARCH TOPICS

Plate Tectonics
Fossils
Contour Map Making
Time Zones
Monsoons
Salt Mining
Storytelling
Hinduism
Mount Everest

USING LONGITUDE AND LATITUDE

Particular places on the earth can be located by using an imaginary grid system. This grid system is made up of lines of longitude and latitude. Both kinds of lines are measured by degrees.

Lines of longitude, also called meridians, run north and south, from the North Pole to the South Pole. The prime meridian, which runs through Greenwich, England, is 0°. Lines of longitude are identified as a certain number of degrees either east or west of the prime meridian. For example, the city of Sokoto in Nigeria is located approximately five degrees east of the prime meridian. So, Sokoto is 5°E longitude.

Lines of latitude run east and west around the earth. Unlike lines of longitude, lines of latitude never meet. Instead, they are always an equal distance from each other. For this reason, they are also called parallels. The equator is 0° latitude. Lines of latitude are identified as a certain number of degrees either north or south of the Equator. So, Sokoto is 13° N latitude.

Lines of longitude and lines of latitude cross each other, making a grid. If you know the degrees of longitude and latitude, you can locate any place on Earth. For example, Mt. Everest is located at about 87° E longitude and 28° N latitude.

DIRECTIONS: Locate the following longitude and latitude readings on the attached grid worksheet. Write the number of the reading beside the dot, then connect the dots to make a simple map of Nepal. Think about it: If one degree (°) equals sixty minutes ('), what would halfway between degrees be?

	Longitude	Latitude		Longitude	Latitude
1.	80° 30' E	29° 50' N	16.	86° 40' E	28° N
2.	81° E	30° 10' N	17.	87° 10' E	27° 50' N
3.	81° 30' E	30° 20' N	18.	87° 40' E	27° 50' N
4.	82° E	30° 10' N	19.	88° E	27° 50' N
5.	82° 30' E	30° N	20.	88° 10' E	27° 50' N
6.	83° 10' E	29° 40' N	21.	88° E	27° N
7.	83° 30' E	29° 10 'N	22.	88° E	26° 20' N
8.	83° 50' E	29° 20 'N	23.	87° 20' E	26° 20' N
9.	84° 10' E	29° 20' N	24.	87° E	26° 30' N
10.	84° 20' E	28° 50' N	25.	86° 40' E	26° 20' N
11.	84° 50' E	28° 40' N	26.	86° 20' E	26° 30' N
12.	85° 10' E	28° 40' N	27.	85° 50' E	26° 30' N
13.	85° 20' E	28° 30' N	28.	85° 30' E	26° 50' N
14.	86° E	28° N	29.	85° 10' E	26° 40' N
15.	86° 30' E	27° 50'N	30.	84° 40' E	27° N

	Longitude	Latitude		Longitude	Latitude
31.	84° 40' E	27° 20' N	39.	82° E	27° 50' N
32.	84° 10' E	27° 30' N	40.	81° 50' E	28° N
33.	83° 50' E	27° 20' N	41.	81° 20' E	28° N
34.	83° 30' E	27° 30' N	42.	81° 20' E	28° 10' N
35.	83° 20' E	27° 20' N	43.	80° 30' E	28° 40' N
36.	83° E	27° 30' N	44.	80° 30' E	28° 30' N
37.	82° 40' E	27° 30' N	45.	80° E	28° 50' N
38.	82° 30' E	27° 40' N	46.	80° 10' E	29° 10' N

THINK ABOUT IT

DIRECTIONS: **Use your map of Nepal and a map of the world to respond to the following statements and questions. Give evidence for your responses.**

True False 1. Nepal is in the northern hemisphere.

True False 2. Parts of Nepal are in the western hemisphere.

True False 3. Nepal lies within the tropics.

True False 4. Nepal lies at the same latitude as Florida.

True False 5. Nepal is landlocked.

True False 6. Nepal shares a border with Bhutan.

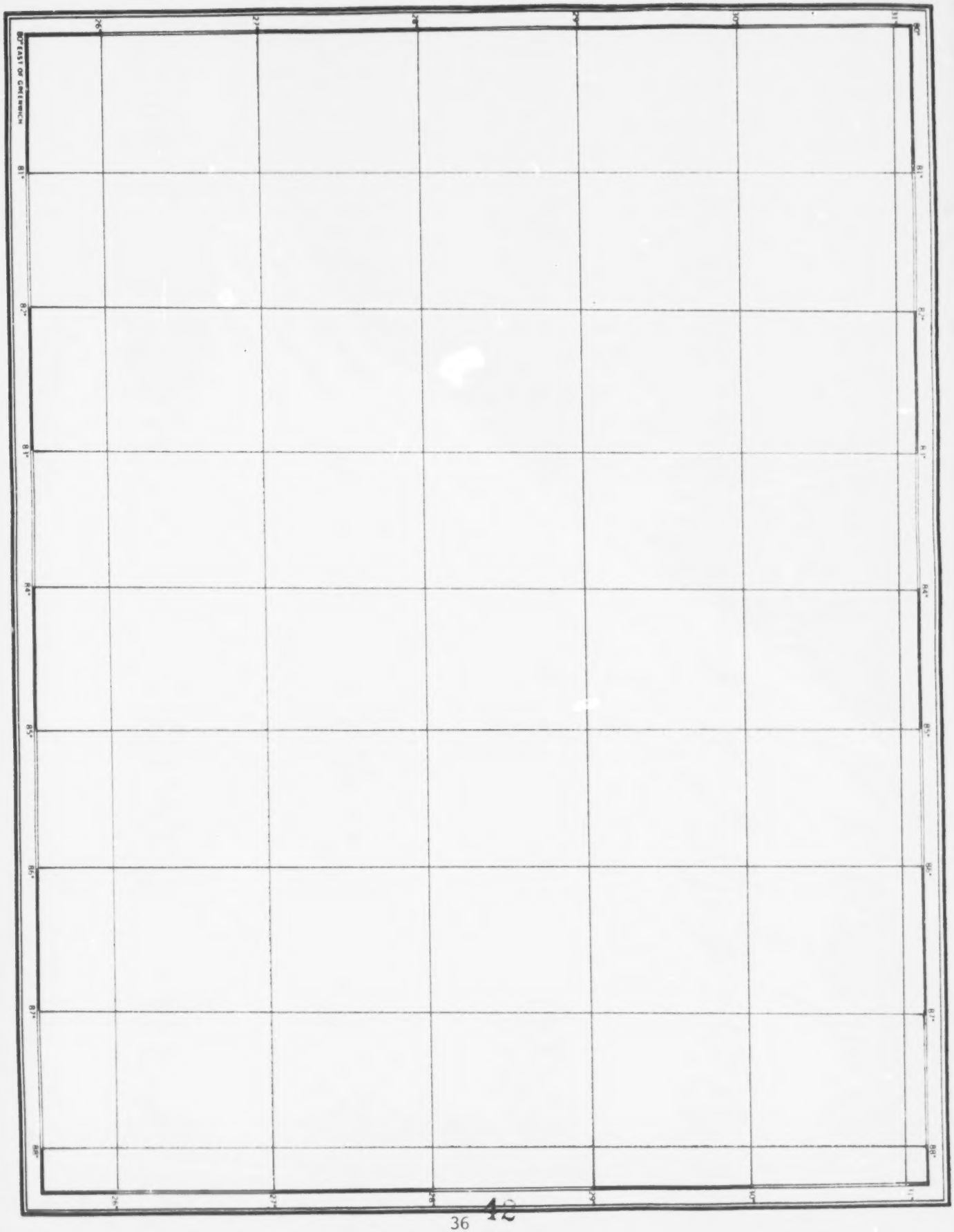
True False 7. Nepal is on the continent of Asia.

True False 8. Nepal lies northeast of your Peace Corps Volunteer's country.

9. What is the most important aspect of Nepal's location? Why?

10. How might Nepal's location influence its culture (language, history, beliefs, customs)?

Reading from *Global Insights: Teacher Resource Book*, Ohio: Merrill Publishing Company, 1988. Used with permission.


80° EAST OF GREENWICH
26°
27°
28°
29°
30°
31°
81°
82°
83°
84°
85°
86°
87°
88°

SNAPSHOT OF NEPAL

LOCATION: The Kingdom of Nepal is located in south Asia between the northeastern border of India and the Tibetan region of southwest China. A landlocked country, its route to the sea is through its neighbor India. It is at the same latitude as Florida.

LAND AREA: Although actual figures vary, Nepal covers about 56,000 square miles of land. It is roughly the same shape as Tennessee, and approximately the same size as Florida or Arkansas.

TERRAIN: Life in Nepal can be experienced at three distinct levels which stretch like huge belts across the country from east to west. The flat, subtropical Ganges Plain in the south (called the Terai), gives way to a broad band of valleys, rivers and low mountains known as the mid-hills or hill country. These hills, in turn, rise to over 25,000 feet along Nepal's northern border becoming the rocky Himalayan Range. Eight out of ten of the highest mountain peaks on earth (including Mount Everest) are found in this range. Trees and plant life differ from region to region and reflect the land's dramatic changes in elevation.

CLIMATE: The climate, too, changes with the elevation of the land. In the capital city of Kathmandu, temperatures average from 10 degrees Celsius in January, to about 23 degrees Celsius in May. The temperatures decrease to the north and increase to the south; the temperatures in the Himalayas are almost always below freezing. Nepal has a distinct monsoon season that brings 30-60 inches of rain between June and September

POPULATION: There are approximately 19 million people. Most of these people live in the mid-hills, while the rest live in the Terai. (Very few people live in the high Himalayas.) The people of Nepal belong to many different groups including the Brahmans, Bhotiyas, Chetris, Gurungs, Magars, Newars and Sherpas.

LANGUAGE: Although Nepali is the country's official language (the language used for business, government and schooling), more than twelve other languages are also spoken. Nepali and English are both in the Indo-European language family. Nepali is a close cousin of Hindi, a language which is spoken in India.

RELIGION: Nepal is the only country in the world where Hinduism is the official religion. Over 90% of the people practice Hinduism; about 7% practice Buddhism and the rest practice Islam and Christianity. It is important to remember that Hinduism and Buddhism often overlap in Nepal: it's not uncommon to see Buddhist temples with Hindu gods, nor for Buddhists to celebrate Hindu festivals and vice versa.

GOVERNMENT: Nepal is governed by a parliament and a king. His Majesty Birendra Bir Bikram Shah Dev, who is greatly respected by all ethnic groups, studied in the United States, England and Japan before beginning his reign in 1972. The country's first democratic elections in over 30 years were held in May, 1991, changing Nepal from an absolute to a constitutional monarchy.

ECONOMY: Most people in Nepal are farmers with rice, wheat, corn and sugar cane -- depending on the region -- the main crops. Most trade is with India. Tourism is a growing industry.

FLAG: The national banner consists of two red triangles, one on top of the other, with blue trim. The top triangle holds a crescent moon while the lower one holds the sun. It is the only non-rectangular flag in the world.

PEACE CORPS: As of August 1991, there are 144 Peace Corps Volunteers serving in Nepal. More than 2,800 volunteers have served there since 1962.

THINK ABOUT IT

1. Put an X next to the true statements. Be ready to give reasons for your choices.
   _____Most people in Nepal belong to the same ethnic group.
   _____Palm trees grow in Nepal.
   _____Nepal is about the same size as Arkansas.
   _____Nepal is at the same latitude north of the equator as Florida.

2. Identify the following terms and explain their relationship to Nepal:
   a. Himalayas
   b. Nepali
   c. Hinduism
   d. diverse

3. How does the shape of the land change as you move from south to north? How does this affect climate? How might it affect the way people live?

4. If you were to move to Nepal, in which part of the country would you choose to live? Why?

5. What is one feature of Nepal that distinguishes it from every other country in the world?

6. How might Nepal's location affect its foreign policy? Why?

7. How are (or were) the people of Nepal connected to the people of the United States?

Thanks to Michael Lambert and Matthew Fantle for their assistance in developing this activity.

FROM KATHMANDU TO WEST PALM BEACH

I. VOCABULARY: Match the definitions on the left with the words on the right. Write the letter of your choice on the blank line.

_____ 1. Day to day precipitation and temperature in a particular place for a short period of time.

_____ 2. Average of precipitation and temperature patterns over a long period of time.

_____ 3. Moisture in the form of rain, snow, sleet or hail.

_____ 4. Measure of heat and cold.

_____ 5. A chart that shows the yearly climate pattern of a particular place.

a. temperature

b. climate

c. climograph

d. precipitation

e. weather

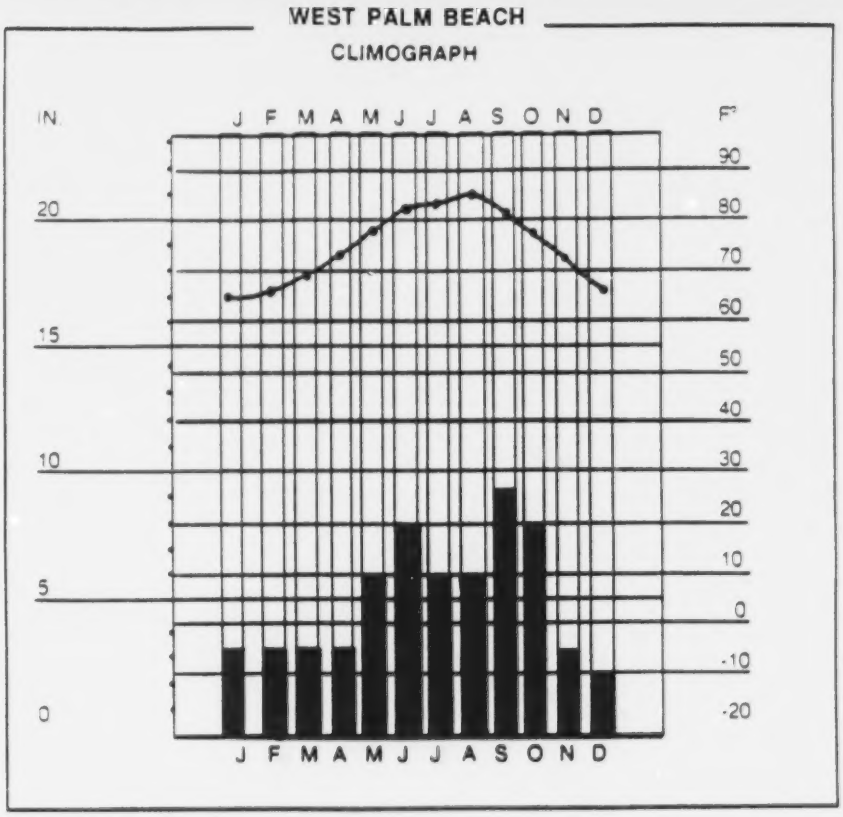
f. humidity

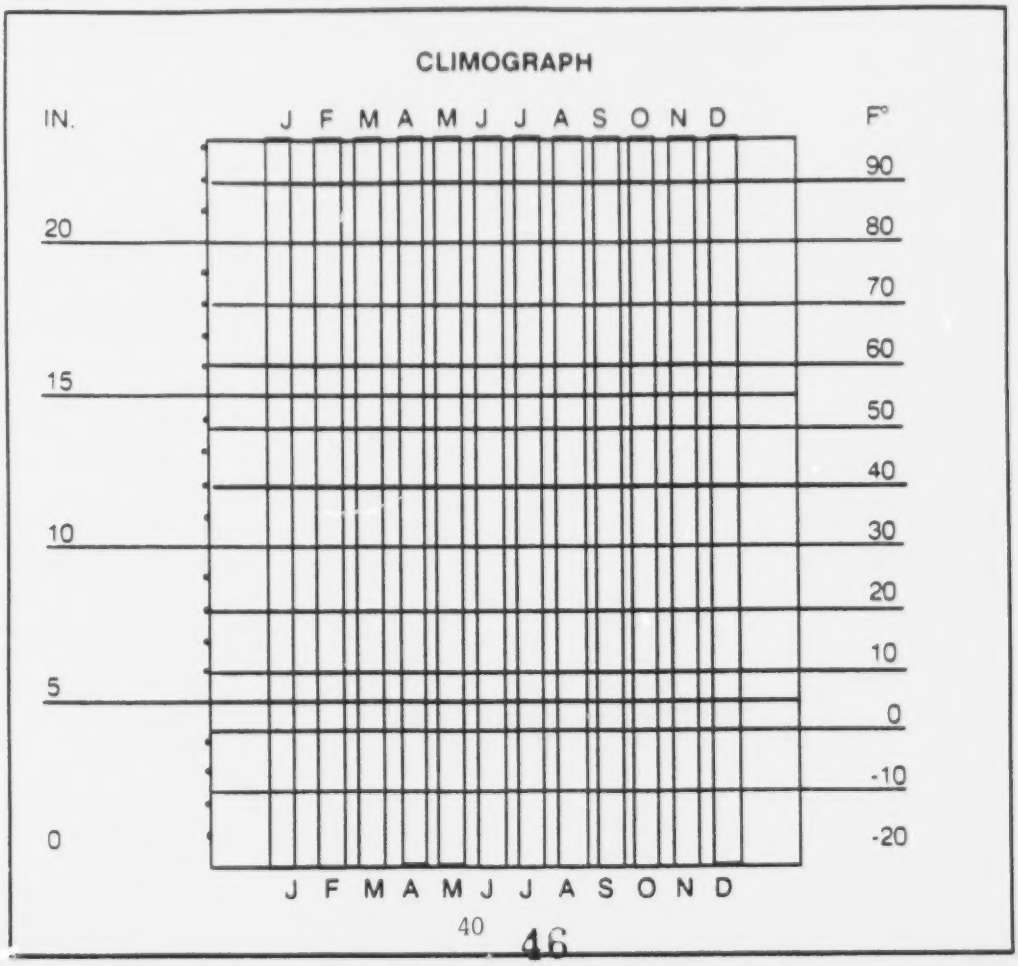
II. ANALYZING A CLIMOGRAPH: Use the climograph of Kathmandu or your Peace Corps Volunteer's country to respond to the following.

1. What is the warmest month in Kathmandu?
2. What is the difference in degrees between the warmest and the coldest months?
3. In what months is the monsoon?
4. Which would you rather sell in Kathmandu: down jackets or T-shirts? Why?
5. How might houses in this area be built? How would you verify this?
6. Add all of the months' average precipitation. What would be Kathmandu's average yearly rainfall? Average monthly temperature?
7. When would you recommend that a film crew visit Kathmandu? Why?
8. How does the climate of Kathmandu compare with the climate of your town?
9. Make up a question of your own based on this climograph.

II. COMPARING CLIMATES: Use two climographs to respond.

1. Make a list of the similarities and differences between the climates of Kathmandu and one other place. Why might there be similarities?
2. Is there a relationship between climate and location? Give examples from Nepal or from the United States to support your response.
3. How might climate affect the lifestyle of a group of people? Be specific.





Adapted from "Using Climographs" by Paula Jones (Briscoe Middle School, Beverly, MA) in Global Geography developed by the Massachusetts Geographic Alliance, 1990.

PASS THE SALT, PLEASE

When most people think of Nepal, they think of climbing Mount Everest or trekking through the Himalayas. But did you know that these treks represent an important aspect of Nepal's past? The following article from *Nepal Traveller* magazine explains this intriguing connection between the past and the present.

HIMALAYAN TRADERS: A TRIP ON THE SALT WAYS

Strange and ancient visions seem to come directly from the books of Marco Polo when the traveller walks in the enchanting Himalayan mountains. A long file of mules winds through the valley of the Kali Gandaki, bells round their necks ringing through the dry air. On a high pass in the Solu Khumbu, yaks tirelessly plod through the light snow with their burden of Tibetan rugs.

Caravans and traders are an indivisible feature of life of the high Himalaya. The caravans, centuries unchanged, escort the modern trekkers through rice fields, jungles, hills and mountains up to the plateau which joins Tibet and Nepal. In these ancient landscapes new customs and ideas have been imported by twentieth-century visitors who have chosen the old "Salt Ways" as their most popular trekking routes.

In the high Himalayan villages scattered along the northern borders of Nepal live the people of traditional trading communities: the Sherpa...near Mt. Everest, the Thakali...around Annapurna, and the Dolpo and Bhotia in the far west. In the old days they left their wood and stone houses once a year to venture to Tibet, crossing valleys shaped by strong winds and heavy snows, dominated by blue sky and shocking white peaks.

Only a few decades ago salt was a most sought-after and important good. It was taken from the great salt lakes on the Tibetan plateau. Salt was valuable: in some trading centers of southern Nepal its value was four times that of rice. Raw wool, turquoise, butter and barley were also carried by the mules, yaks and porters.

Travel to Tibet was limited to two seasons: early summer, when the passes cleared after the heavy winter snows; and autumn, when the sky was clear and the weather dry. Journeys during the monsoon were possible, but the loaded men and beasts found the crossing of the glaciers difficult, and sometimes heavy snowstorms covered the trails.

From India and southern Nepal came rice, sugar, and consumer goods. The villages of Namche Bazaar, Tukche, and Jumla, now well-known trekkers' rest-stops, were trading posts where the two flows of trade met. People of Nepal's middle hills...were peripherally involved,

but the traders of the highlands had the monopoly, ratified by law, to buy and sell Tibetan salt and goods.

The highland traders, the middlemen along the Salt Ways, were rich and powerful in comparison with other people of the region. Their houses were described by scholar Guiseppe Tucci in 1950 as "palaces, whose size, decoration and furnishings are very uncommon in the hills of Nepal."

At various times royal authority exerted influence on the trading along the Salt Ways. The powerful Malla Kings, who governed Nepal from 1300 until the end of 1700, controlled the Karnali river route in western Nepal. This was also an ancient pilgrimage track to the sacred lake of Manasarovar... Here Buddhist and Hindu saints and sages sat in meditation under the shadow of the holy mountain, the abode of the Gods. In the waters of the lake, thousands of pilgrims bathed away the sins of their present and past lives...

The Himalayan traders exchanged not only goods but ideas and culture. For centuries they were the middlemen between the Hindu culture of the Gangetic plain and the mysterious magical traditions of Buddhism and Bon in Tibet and the high mountains of Nepal.

Legends, myths, religion and nature were intermingled in the lives of these people. During their ceremonies, usually in the summer time, their communities were, and still are, full of color, music and song. The community, perhaps paradoxically, was unified by their tradition of travel. Before an expedition, the family heads met in the house of a respected person, and sat before the images of the Buddha...They lit butter lamps and started their talks under the protection of the gods. Drinking a cup of salted butter tea, they organized the expedition -- planning routes, discussing prices, recruiting the pack animals of the community. A cup of fermented barley chang brought an end to the discussion. Now they only had to wait for the weather and the advice of the lama.

On their travels men and beasts faced many kinds of troubles. The hardness of their lives was counterbalanced by their immense religious devotion, still in evidence today. Along the trails are walls of mani stones, inscribed with om mani padme hung, "Hail to the jewel in the lotus"...From hilltops, prayer flags send a prayer into the sky with each wave.

After 1959 the borders of Nepal and Tibet were partially closed, and the ancient trade diminished. With the improvement of roads in the southern and middle regions of Nepal, low-priced Indian salt replaced that from Tibet. Today, the descendants of the old traders engage in new kinds of business. Lodges and restaurants have been opened not only in the valleys but also in Kathmandu and Pokhara. For some, there are new international "Salt Ways" -- modern importing and exporting enterprises reaching out to Hong Kong and Singapore.

There is still movement on the Salt Ways, though it is mostly from south into the highlands. Rice is still carried. And now radios, Indian ready-made clothing, Coke and chocolate for the trekkers ride on mules' and porters' backs. The mountains, rivers, and villages remain. The traditions and hospitality of the people remain. The trekkers' routes have seen centuries of footsteps, and the trekker can still easily look far back into the history of the Himalaya.

THINK ABOUT IT

1. Use a dictionary and context clues to explain the meaning of the following words:
   a. yak/nak
   b. consumer goods
   c. trek
   d. pilgrimage
   e. monopoly
   f middle men
   g. monsoon

2. Locate the following places on a map of Nepal: Kathmandu, Himalayas, the middle hills, Pokhara, Tibet (China), India.

3. How has Nepal's location influenced its culture?

4. Why was salt so important to the people of India and Nepal? What would have similar importance in the United States today?

5. What travels along the "Salt Ways" today? Why?

6. Look for examples in the article of the following themes:
   a. **movement** of goods or ideas
   b. **relationship** of people to their physical environment
   c. **culture**
   d. **diversity** of people, place or culture

7. Explain the meaning of the following: "Himalayan traders exchanged not only goods but also ideas and culture..." Is this also true for today's Himalayan traders? For "traders" in the United States today?

8. Respond: "While reading this article I was surprised to learn..."

From "Himalayan Traders: A Trip on the Salt Ways," by Enrico Crespi and Guendalina Raineri *Nepal Traveller*, Kathmandu, Nepal.

Who among us doesn't remember checking under the bed at night for boogeymen, witches, alligators, or other monsters ? Are these undesirable characters a part of every culture? "The Wild Man of the Mountains," and "The Countryman and the Serpent," two stories of "scary" creatures, were collected by Kesar Lall for his book *The Seven Sisters and Other Nepalese Tales*. As you read these tales, ask yourself how they are similar to one another. Also ask yourself if they are similar to any stories you already know.

THE COUNTRYMAN AND THE SERPENT
As told by Lama Tsong Temba, born in Charikot

One day a countryman went for a visit to the market. He carried a sack behind his back and a stick in his hand. Soon he came to a river where he found a serpent waiting for somebody to come and give it a lift as it was unable to go across the swift waters by itself.

The serpent begged the countryman to take it across. It would be very grateful to him, it told him.

The countryman bade the serpent to get into his sack and he took it across the river.

Coming out of the water, the countryman let the serpent out of the sack. The reptile was however heartless. It not only gave him no thanks but actually went to bite the countryman when he chided, "So,

this is what you call being grateful for [my] carrying you across the river!"

The countryman was unable to defend himself, nor make his escape from the serpent.

At this moment a man arrived at the river bank and seeing the countryman talking with the serpent, he asked him what it was all about. The countryman told him how he had found the serpent lying on the other side of the river, how it had begged to be carried across, how he had complied with its request, and how it now wanted to repay him his kindness.

The man said it was a nice tale but he was not convinced. He asked, "How can such a long serpent get into so small a sack?" To believe that it was possible, he said, he must see it with his own eyes. So, he asked the serpent to get into the sack once more.

It didn't take long for the serpent to get into the sack; and as soon as it was safe inside, the man borrowed the stick and beat the serpent to death.

THE WILD MAN OF THE MOUNTAINS
As told by farmer Nima Wangdi of Melemchigaon

There was a time when only a few people lived in the mountains of Helambu, and they lived in constant fear of the nyalmu, the wild man of the mountains. He was all covered with long hair and he had very large feet. He was tall and strong. And he ate people -- the female nyalmu liked nothing better than a woman for her dinner and the males preyed upon men.

Once a man from a tiny, little village in the mountains took his corn to grind in the mill down by the stream. It was late in the evening when he arrived at the mill and he dared not make his way back home in the dark. So, he sat down, made a fire and prepared himself to spend the night in the mill itself. But even as he had feared, a nyalmu poked his head through the doorway and the next moment was seated by the fire, much to the man's distress.

"Who are you?" demanded the nyalmu.

"Me," said the man.

"And what are you doing here?"

"I have come to grind my corn," explained the man in a low voice, as he desperately thought of some way to save his skin.

*Presently the man took a lump of *ghee and rubbed it on his legs. The nyalmu watched for a while and then asked for some ghee for himself.*

The man gave the nyalmu some pitch from a pine tree instead of ghee and watched him rub it on both his hairy legs. The man next took a firebrand and held it near his own legs, which made the ghee run down his legs like water.

The nyalmu also reached for a firebrand and as he aped the man, the pitch caught fire and both his legs were very badly burnt. Unable to contain his pain any longer, the nyalmu went out of the mill and ran on and on until he came upon some horrified nyalmus.

"Who did that to you?" they asked him.

"Me, me, me," was all he could say.

"Jump into the water quickly," they cried out.

The nyalmu jumped into the stream and saved himself from burning to death. But since then nyalmus were never found where the pines grew for they knew that the pitch came from the pine.

**ghee* -- clarified butter which is used by the Nepalese to cook their food.

THINK ABOUT IT

1. Make a chart which includes the following information:
   a. The physical appearance of each "beast"
   b. The behavior of each beast
   c. A description of each hero
   d. The problems of each hero
   e. The solutions of each hero

2. How are these two tales similar? How are they different?

3. Do these stories have any lessons or teach people to behave (or not to behave) in a particular way?

4. How are these two stories similar to other stories you know? To movies you have seen?

5. Name 3-5 things you can infer about Nepal from these stories.

6. How might you find stories from your Peace Corps Volunteer's country?

From *The Seven Sisters and Other Nepalese Tales* by Kesar Lall, Kathmandu: Ratna Pustak Bhandar, 1976.

SHARE AND SHARE ALIKE

When most people think of the Peace Corps, they picture American men and women living overseas and teaching new skills and ideas to the people of other countries. Peace Corps Volunteers are teachers of ideas and skills. But did you know that they are students as well?

Karen Kotchka, a Peace Corps Volunteer who recently served in Nepal, shares what the Nepalese taught her during her stay in that country.

WHAT WE CAN LEARN FROM THE PEOPLE OF NEPAL

If you went to Nepal, one of the first things you'd notice about the people there is how friendly and hospitable they are to friends and strangers. There is a proverb in Nepal that says that a guest is like a god. Whenever I went to someone's house or even to shop sometimes, I was always given tea or something to eat. If you go trekking (hiking) in the hills where there are no hotels, you can just go to someone's house and ask to spend the night. They'll put you up and feed you and you can just pay them something for the food in the morning.

Nepalis are used to sharing because they have to share a lot of things to get by in daily life. Water has to be collected from community wells and springs because there are few places with indoor plumbing. In a village area, there is usually a community forest. Everyone has to agree on the times and places that wood can be cut from the forest to be used for cooking.

Since resources are so limited, nothing is wasted in Nepal. Scraps of food are given to the cow or buffalo to eat and used pages of students' notebooks are made into little bags that shopkeepers use to hold loose garlic, sugar, or beans that customers buy. Very little comes prepackaged so customers have to bring their own recycled bags and containers for things like mustard oil, kerosene and molasses.

Another quality Nepalis have which I think we could all learn from is a strong interest in other people and cultures. All the people I met in Nepal always asked a lot of questions about me and my family and the United States. Even though I was a foreigner, I felt welcome because I knew that people were very interested in my life and culture and respected the fact that I was different. They appreciated my efforts to learn the Nepali language and cultural customs and were surprised and pleased when I could speak easily with them.

SUGGESTIONS FOR USING WORKSHEETS:
LEVEL C
GRADES 10-12

PURPOSE: ***TO RELATE THE THEMES OF LOCATION, PLACE, MOVEMENT, REGION, AND RELATIONSHIP TO THE GEOGRAPHY AND CULTURE OF NEPAL***

Directions: ***Choose worksheets which are most appropriate to your students and curriculum, then select activities from the suggestions provided.***

WORKSHEET: THE TOP OF THE WORLD (pp. 52-57)

- Locate Nepal on a physical map of the world. How is its location similar to or different from the location of your state? Of your Peace Corps Volunteer's country? Which countries are located at the same latitude west of the prime meridian? At the same longitude south of the equator? Are there any similarities in the geography of these countries?

- Develop a short pre-reading true or false quiz based on the material in "The Top of the World." Have students complete the quiz individually or in pairs before reading the selection. Have them correct their own quiz by locating appropriate statements in the reading.

- Write the words "place," "location," "relationship," "movement" and "region" on the board. Review their meaning by reading statements about your town or state's geography (e.g., "Many foreign made cars are in the school parking lot."), then having students name the category which best fits the statement (e.g., "...movement of goods"). Have students write similar statements about your local or regional geography; categorize these statements as a class.

- Ask students to read the introduction to "The Top of the World." Ask which themes are illustrated by these opening paragraphs.

- Based on what they already know about the country, ask pairs of students to give examples of these five geographic themes as they relate to Nepal. Record these examples in the appropriate category on a giant chart or transparency.

- Divide the class into five groups, and ask each group to choose a geographic theme. Have students then underline or otherwise note examples of their particular theme as they read "The Top of the World." Have each group record 3-5 of their examples on separate index cards. Collect and shuffle the cards. Read aloud examples and have students categorize them as above.

- Ask students to read the entire article keeping in mind the accuracy of the class's original statements about Nepal and the geographic themes.

- Have students respond individually or in pairs to the questions in "Think About It."

- Ask pairs or groups of students to choose a geographic theme. Using materials in your school and local library, as well as videotapes, films, and/or television shows, have them develop a 5-10 page booklet for elementary students which illustrates and explains "their" theme using examples from your town, from Nepal, and from your Peace Corps Volunteer's country. Alternatively, students could prepare booklets or bulletin boards which illustrate all five themes in relation to the United States, Nepal or your Peace Corps Volunteer's country.

BEST COPY AVAILABLE

• Arrange to visit an elementary classroom so students can conduct "mini lessons" for small groups of students on the five themes.

• Have students locate people in your community who have visited Nepal as either tourists, Peace Corps Volunteers or as business people. Invite speakers to address your class on their perceptions of Nepal before and after their trips. Prepare questions for the speaker which focus on the five themes.

• Write to your Peace Corps Volunteer about his or her preconceptions of the country or continent in which he or she is serving. Be sure to ask how and why these preconceptions have changed.

WORKSHEET: A CLOSER LOOK AT NEPAL (pp. 58-61)

"A Closer Look at Nepal" includes two complementary readings about village life. The first, which introduces general points about Nepal's villages, is from the *Peace Corps Nepal Resources Handbook for Cross Cultural Involvement* edited by Stephen Eckerd and published in Kathmandu. The second reading, which colorfully illustrates the generalities of Eckerd's essay, is from Ruth Higbie's *A Classful of Gods and Goddesses in Nepal*, published by Boxwood Press, Pacific Grove, California. In it the recently widowed Higbie (who began her Peace Corps service at the age of fifty-eight) gives her first vivid impressions of life in Nepal.

You might find it appropriate to share the final words of Higbie's book with your students:

> *So, here I am, ready to go back home...*
>
> *In recompense for my loss there are three things I now possess:*
>
> *A certain strength, as though the 33 years Howard and I had together were a kind of bulwark against whatever may come.*
>
> *A knowledge of true loss and despair, and with this an ability to take lesser ills lightly. I have a gauge of what is serious, and what can be laughed at.*
>
> *And I have a new area of the world to love and watch with affection and concern. My world has grown larger and more beautiful. Nepal is a treasure in my mind and heart.*

• Have students write brief descriptions of what they would see on a walk down the main street of their town or a town they know. Ask them to revise their writing to be from the perspective of someone who is from a different part of the country or world. Discuss: What makes your town special?

• Have students trade papers. Ask them to locate examples of the five themes of geography (See "Background Information for Teachers") in each other's work.

• Locate the following places on a map of Nepal: Kathmandu, Banepa, Biratnagar, Birganj, Bhairawa. Discuss possible travel routes for going from one town to another.

• Ask students to write about or describe the experience of coming to a new place (visiting a new town, starting in a new school, going to a party with new people and so on). In particular, ask <u>how</u> they made the unfamiliar become familiar, and what strategies they would suggest to someone like Ruth.

• Have students look for examples of location, place and movement in both readings.

PURPOSE: TO APPLY THE CONCEPT OF CULTURE TO THE COUNTRY OF NEPAL

Directions: ***Choose worksheets which are most appropriate to your students and curriculum, then select activities from the suggestions provided.***

Before Peace Corps Volunteers begin their intensive three-month training in language, technical and cross-cultural skills, they participate in a brief pre-departure orientation. At that time they are often introduced to cross-cultural skills by playing the simulation game BaFa BaFa. You might consider using BaFa BaFa (or its elementary counterpart RaFa RaFa) with your students as you begin your World Wise experience.

WORKSHEET: WHAT IS CULTURE, ANYWAY? (pp. 62-64)

In the reading "What Is Culture, Anyway?" author Jay Bonstingl emphasizes the need to view culture as a system of related parts. He also stresses the role that context plays in giving meaning to individual aspects of a culture (i.e., its "culture traits"). For example, for most westerners the swastika is a strong symbol of hate and violence. For those in Nepal and other parts of the world, however, it represents well-being and good fortune. In fact, according to the *Encyclopaedia Britannica (15th Edition)*, the word swastika actually comes from the Sanskrit *svastika* which means "conducive to well being." Cultural context does indeed determine the meaning of culture traits.

- Emphasize the concept of a system by having students try to write after taping their thumbs to the palms of their hands. Discuss the inter-connectedness of a system's parts and the effect on the whole when one part is changed. Have students give examples of systems they know. Add the word "culture" to the list. Ask students for examples of parts of the system of culture. (You may wish to refer to the infamous soda bottle in the movie *The Gods Must Be Crazy* when talking about the effects of changing one part of a culture.)

- As a class have students define the word "culture." Modify the definition after they have had a chance to read "What Is Culture, Anyway?" and "On a Personal Note."

- Discuss possible reasons for learning about other cultures. Write a statement such as "Learning about other cultures is critical to learning about ourselves" on the board. At one end of the board post the words "I agree," and at the other end post "I disagree." Have students respond in writing to the statement, then ask them to stand in front of either the "I agree" or the "I disagree" signs. Give the groups of students 3 minutes to come up with 3-5 reasons for their position. Have students work in pairs to write essays on this topic. Ask your Peace Corps Volunteer about his or her ideas on it.

- Have students investigate the process anthropologists use to learn about other cultures. How can they use these methods in their lives?

ON A PERSONAL NOTE (pp. 65-66)

- Review terminology associated with culture by having students complete the "Vocabulary Check." Have students look for examples of culture traits and acculturation in "A Letter."

- Ask students to explain the function of a "support." Ask them to speculate on the meaning of "cultural supports" (i.e., routines, material goods, foods, customs or individuals that "hold them up" during the course of a day).

• Discuss strategies the students use for making unfamiliar places/situations familiar. Ask students to note the strategies suggested and used in the two readings of "On a Personal Note." Could they be used in their lives today? When? What strategies would they suggest for someone who is new to the United States or to their school?

• Ask your Peace Corps Volunteer about the cultural supports he or she has had to give up or change. Ask about the new culture traits he or she has made a part of daily life.

MEGHADUTA (pp. 67-68)

The Meghaduta is an epic known not only to the Nepalese, but also to others in central Asia. Written in Sanskrit, it is usually studied by students at the university level. It has been included here because of its popularity as well as its beauty.

Much speculation surrounds the poem and its writer. Kalidasa, the poet responsible for this work, is said to have won the hand of a Nepalese princess by outwitting her in a royal debate. When the princess discovered after some years that Kalidasa was more lucky than intelligent, he was thrown out of the household. To save his pride and to "show them," he wandered the country looking for the best tutors and scholars. In the process, he developed his skills of writing – particularly poetry.

• Review the meaning of:

epic:	long narrative poem about a hero and his deeds
fief:	in a feudal system, land given in return for service
Rama-hills:	home of the gods

• Read the poem aloud and ask students to summarize the action.

• Have students work in pairs on "Think About It." Ask them to draw the different scenes of the poem or to rewrite it as prose. Display the work on a bulletin board.

• Find other epics. Ask students to compare them with the "Meghaduta." What do these epics say about the culture and values of the people who read and write them?

• Ask your Peace Corps Volunteer about the literature of his or her country. What does it tell you about the culture and values of those with whom he or she works?

ADDITIONAL RESEARCH TOPICS

Hindu Festivals
The Buddha
The Ramayana
Gurkhas
Language

THE TOP OF THE WORLD

One of the first things most Peace Corps Volunteers do after they have received their assignment is to run to an atlas to discover exactly where their new country is located. One of the next things they do is to read everything and anything they can find about their country so that they have a better sense of how it looks (its physical geography) and how its people behave (its cultural geography). The following description of Nepal's geography, written by the staff of Peace Corps/Nepal, comes from the handbook Volunteers receive shortly before their departure. As you read the selection, ask yourself these questions: "What does Nepal look like?" and "How has its geography influenced the way its people live?"

THE GEOGRAPHY OF NEPAL

First things first: ***Where is Nepal?***

No, not Naples -- that's in Italy (where your mail may get sent). Nepal is a landlocked country bounded by China [formerly Tibet] on the north, Sikkim [India] on the east and India on the south and west. Nepal is approximately at the same latitude as Florida, and about as big as Tennessee -- 90 to 100 miles wide and about 500 miles long. Nepal will seem much larger when you have to bus or fly and then walk a day to get to your job site.

Secondly: ***Isn't Mount Everest in Nepal?***

Yes. Locally known as Sagarmatha, Mount Everest is part of the Himalayan Range which forms Nepal's northern border. However, the "Himals" form only 15% of Nepal's land surface, and habitation here is poor [low]. The Himalayas are one of three major geographical divisions in Nepal -- the other two being the Hills/Mid-Mountain Region and the Terai Region. The Hills/Mid-Mountain region comprises 68% of Nepal's land area and the Terai accounts for 17% of the total land area. If Nepal were a giant Oreo cookie lying east to west, then the top cookie would be the Himalayas, the double stuffing would be the hills, and the bottom cookie would be the Terai.

Finally: ***Didn't Bob Seger write a song about a place he'd go to if he ever got out of where he was?***

Yes, that would be Kathmandu, Nepal's capital, the heart of the country, the place all roads lead to, and headquarters of the Peace Corps Office...

"Thik chha" (okay), now on to the meat and potatoes of Nepal's geography (i.e., How does all this concern you, a prospective Peace Corps Volunteer?). Nepal's topography is very diverse, and this influences climate, transportation, and people's lifestyles. So, now, a brief [over]view of the three topographical areas (Himalayas, Hills and Mid-Mountains, and the Terai), and their specific relationship to climate, transportation, and lifestyle.

TOPOGRAPHY

Himalayan Range: *Generally defining the northern border with Tibet [China], the Himalayan Range contains some of the world's largest peaks, including Mount Everest at 29,028 feet and Mount Lhotse at 27,890 feet. Views of the snow capped peaks are awe inspiring, and can usually be seen from high points in the hills region as a giant barrier to the north. Sometimes a glimpse of them can even be seen from the Terai. The Himals [as they're referred to in Nepal] are an ever present source of spiritual and cultural sustenance to the people of Nepal.*

The Himals also attract people from outside of Nepal for a different type of sustenance. Trekking in the Himalayas affords views of passes, peaks, glaciers, frozen lakes, alpine meadows, and rhododendron forests in the springtime. The subspecies Touristus is most visible from October to May and is easily identifiable by bright colored clothes, a strange glint in their eye (the reflection of the camera lens), and an inability to stop talking about adventure, altitude adjustment, and the abominable snowman (a/k/a Yeti).

Only a small portion of Nepal's population live permanently in the Himalayas centering around low-lying valleys where some agriculture or grazing is possible. Major river valleys have provided trade routes from Tibet to India for thousands of years. Population along these trade routes will fluctuate following the seasonal caravans or trekking activities.

Hills/Mid-Mountains: *This region is formed by the Mahabharat and Siwalak Ranges, both much lower than the main Himalayan Range. The two ranges enclose...valleys of various widths and altitudes, known as the inner Terai. One of these valleys, the Kathmandu Valley, is a circular basin of 218 square miles, said to be a dried up lake bed. The valley floor is between 4,000 and 5,000 feet above sea level. Other densely populated valleys are Pokhara (west) and Surkhet (midwest).*

One of the most outstanding features of the Hill and Mid-Mountain Regions is the carefully terraced step-like fields and farms. It is often possible to walk uphill from a subtropical to a cool temperate climate making these terraces a long hillside ladder. Potatoes, corn, millet, pears, peaches and apricots are some of the grain and fruit crops of the higher areas. Rice, soybeans, wheat, oranges, bananas and mangoes are the crops of the lower altitudes. Soil and vegetation vary greatly within short distances due to rapid changes in elevation. The valleys and slopes of the foothills are very fertile; however, two of Nepal's major problems at this time are deforestation and erosion -- particularly on the steep slopes in the higher altitudes.

Terai: *The Terai Region, with a total area of 8,969 square miles, consists mainly of a narrow belt of flat, alluvial land on the border with India. A northern extension of the Gangetic Plain, the Terai varies between 150 and 600 feet in altitude and between 5 and 55 miles in width. The Terai is crossed by numerous streams which flood during the annual monsoon carrying tons of silt, sand, gravel, and huge boulders from the northern mountains. This is particularly a problem in the eastern Terai.*

Precipitation [in the Terai] varies greatly from east to west. In the east, heavy rainfall permits intensive cultivation of crops throughout the year, and uncultivated areas are covered with jungle vegetation or high grasses. The southern alluvial portion of the Terai has been in cultivation for many centuries. Rice, sugarcane, tobacco, jute and oil seeds are important crops. Mango, guava, litchi and banana are some of the tropical fruits of this region. In the west, relatively light and uncertain rainfall limits cultivation to small plots cleared from jungles which line the streams. The jungles, particularly those in the far western section, are the habitat of a wide variety of tropical wildlife, including rhinoceroses, tigers, leopards, deer, wild boar, elephants and poisonous snakes.

RIVER SYSTEMS

Nepal has three river systems which generally flow from north to south, starting in the Himalayas and ending in the Terai to join up with the Ganges in India...The presence of fertile alluvial soil at stream junctions and at other places in the valley bottoms is a major determinant [to] settlement patterns. Most of the largest population concentrations are along the rivers and their principal tributaries. The rivers are also used for drinking water, bathing, washing clothes, watering the livestock and other daily functions.

CLIMATE

The latitude of Nepal is about that of Florida, but great differences in altitude within the relatively small area of the country and the monsoonal alternation of wet and dry seasons make for sharp climatic contrasts between neighboring localities. Within a space of 150 miles from north to south are approximated most of the world's climatic zones, from arctic tundra in the northern portions of the Eastern and Western Mountains...to the tropical jungles in the lowlands along the Indian boundary. In general, however, annual temperatures decrease with increases in altitude, and annual rainfall decreases from east to west. Climatically, Nepal may be divided into three zones: Subtropical, Temperate, and Alpine.

***Subtropical**: The Terai, the inner Terai and the lower foothills have a subtropical climate, with three seasons -- the hot and dry summer from March to June, followed by the rainy season (monsoon) from July to October (annual rainfall in this area is between 80" and 100") and the cool winter season from November to February. The temperature ranges from 5°C to 47°C.*

***Temperate**: The area between the Mahabarat Range and the Himalayas has a temperate climate, although the cycle of the seasons is similar to that of the Terai. Summers are warm and winters are cool to severe. Kathmandu's maximum temperature rarely exceeds 30°C, while in winter it may drop to minus 4°C. Average rainfall is about 60 inches annually.*

Alpine: *The Himalayas and the inner Himalayas have an Alpine -- dry and cold -- type of climate. Winters are long, cold, and severe, while summers are short and cool. The temperature is -3°C during winter, and never above 16°C during summer. The average rainfall is 20"; in the higher regions precipitation may be in the form of snow.*

A final note on ***monsoon*** *season: The monsoon (from mid-June to mid-September) turns the rice paddies and mountains beautiful shades of green, the roads into brown mud slides, and coaxes out the leeches in the hills and the snakes in the Terai. But, in general, it is bearable and a welcome cooling salve after the hot dry season. Typically, it will rain once daily for a short intense period, and then hold off until the next day.*

TRANSPORTATION

Transportation in Nepal is hindered by the topography (to say the least). The hills and mountains make road building difficult, and existing roads are plagued with...upkeep [problems] and landslides during the monsoon. A great deal of travelling does go on despite these obstacles, and inexpensive local buses that seem to go everywhere provide a great service to the people of Nepal. Travel in the Terai is easiest, as the flat East-West Highway spans its length. With a visa it is also possible to cross into India, take a train, and cross back into Nepal again. RNAC, Nepal's airline, flies to many places in the country, as well as [to] Frankfurt, New Delhi, Hong Kong, and Bangkok. Here is a breakdown on transportation by region.

Himalayas: *The most infamous form of transportation related to the Himalayas is the RNAC flight to Lukla, an airstrip carved out of the side of a mountain. It is often the first leg of a trek (walking, walking, walking) to Namche Bazaar and the Everest Base Camp. No other means of transportation is available, except for maybe a stray yak or helicopter. There are several other small airfields in the Himalayan areas. Flight schedules vary seasonally. Generally, one can expect most travel in these areas to be by foot. Goods are transported by caravans of donkeys, yaks, goats and sheep, or by porters.*

Hills and Mid-Mountains: *Transportation is difficult on the mountain midland belt as elsewhere in the country. Due to rough, steep terrain, walking is still the most common means of transportation, as most places are not accessed by roads. Goods are carried by porters (and sometimes mules) to villages off the main highways. The main roads leave Kathmandu and head west to Pokhara, east to Jiri, and south to the East-West Highway in the Terai. A typical Volunteer's travel plan would be to take a local bus in one of these directions, and then to walk to his or her post from the road head. Sometimes subsidiary roads also branch off the main highway. Volunteers in more remote areas have the option to fly if an airstrip is nearby. RNAC has a fleet of Twin Otters and Avros, as well as reputedly some of the best pilots in the world.*

Terai: *Flatlands and good roads make much of the Terai easily*

accessible by bus, bicycle, jeep, truck, bicycle cart (rickshaw), ox cart, horse cart (tonga), etc. Of course, there is also much walking here -- although you may catch the children riding on top of the water buffaloes.

LIFESTYLES

Topography also influences the lifestyles of the Nepali people living in the various regions. Human habitation is poor [low] in the Himalayan Belt; however, in the summertime, herders can be found here with their yaks searching for a suitable climate and pasture. Himalayan cheese is made at these high altitudes and transported to Kathmandu. In the hills, villages adorn slopes and rivers as farmers tend their crops and livestock. Life in the hills is slow and quiet...the hustle and bustle of the city seems worlds away. In the valleys of Kathmandu and Pokhara, electricity, telephones, televisions, and readily available goods lend the people a cosmopolitan air. This is also true in the Terai, where electricity and telecommunications are widespread. Finally, the Terai's proximity to India gives it its own unique flavor. Hindi films, Hindi words, and Indian food sneak over the border to spice up life in the south.

THINK ABOUT IT

1. Define the following words and explain their relationship to the geography of Nepal:

   a. diverse

   b. Terai

   c. Himalayas (or Himals)

   d. Kathmandu

   e. alluvial

   f. monsoon

   g. topography

   h. Ganges

   i. regions

2. Explain the relationship between the paired words particularly as they relate to Nepal:

   a. elevation/temperature

   b. trek/trade

   c. transportation/topography

3. Make a simple diagram which answers the question: "What does Nepal look like?"

4. Give three to five examples of the way in which the geography of Nepal has influenced its culture.

5. Check two main points this selection makes about the geography of Nepal:
   ___Nepal has been greatly influenced by China and India.
   ___The geography of Nepal is very diverse.
   ___The geography of Nepal has influenced its culture.
   ___Most of Nepal has been invaded by tourists.
   ___Deforestation is a problem in Nepal.

6. Make a chart which shows the similarities and differences in climate, lifestyle and topography of the three main regions of Nepal. What conclusions can you draw from this information?

7. How is the geography of Nepal similar to that of the United States? To the geography of your Peace Corps Volunteer's country? Why?

8. How does the geography of your region influence your daily life?

A CLOSER LOOK AT NEPAL

How many towns have you visited in the United States? Were they all alike? What made them similar? What made them different? Chances are that the towns you know have some things in common, but that many of their characteristics -- both physical and cultural -- are unique.

As you read these descriptions of Nepali villages, remember that this same idea is as true for places in other parts of the world as it is for places in the United States: Villages may be similar in many ways, but no two villages -- like no two people -- are exactly alike.

Author Stephen Eckerd underscores this point in the reading "On Village Life," which was taken from a selection in the *Peace Corps Nepal Resources Handbook for Cross Cultural Involvement.* Former Peace Corps Volunteer Ruth Higbie, who wrote "My Village," illustrates it.

Add their impressions to your growing pool of information about Nepal. Do you notice any similarities between these descriptions of villages and your Peace Corps Volunteer's description of his or her site?

ON VILLAGE LIFE

There exists no typical Nepali village...

The villages, be they [in the] hills or Terai, never seem to change at all. But they are changing and being changed by outside forces whether they like it or not. New roads and subsequent trade are making places like Birganj and Pokhara boom, while Tansen and Bundipur, bypassed by the new roads, become shadows of their former selves. In villages once totally isolated from outside influences, transistors blare the latest Hindi cinema songs, [and information about] the international money crisis and agriculture production...The village leader may be a former Gurkha who served in the Italian campaign in World War II and was later a guard at Buckingham Palace. And then there's you...fresh from the American college scene...

...It has all happened very, very fast. Most of the changes have come in less than ten years, yet, for good or bad, many of the changes are achieving a degree of permanency. The power and presence of the central government is extending to even the smallest village and most remote regions. The new educational system is creating a new generation of Nepalese whose views are differing more and more from those of preceding generations. The construction of roads, opening of Terai areas for farming, and the creation of new government jobs, is

resulting in a migration and intermingling of people and ideas which are quickly destroying the traditional isolation of village Nepal.

Take time to really know the village or villages within which you will work...You will discover village life to be, at one and the same time, very simple and very complex. If you wish it to be very much like America, life will seem very incomplete. If you become part of a village you may experience a complete and peaceful life almost unknown in America...

Every village, while sharing many similar characteristics with every other, will be unique...

From *A Classful of Gods and Goddesses...*

MY VILLAGE

Banepa lies 20 miles to the east of Kathmandu in the next mountain-locked valley. If I had come seven years earlier I would have had to walk eight hours to get there. Now there is the Chinese Road, and a bus from Kathmandu. At first glance Banepa seems a rather modern town with four and five-story brick houses. The statue in the middle of the road might be King George if his crown weren't plumed with bird-of-paradise feathers. There was a jeep waiting near the statue. It all looked solid and familiar. At least, it looked so to me as I got off the bus that first day.

Five steps up the mud-and-cobble main street I began to change my mind. Hill women wearing red saris passed me... Merchants sat cross-legged on the floors of miniscule shops, smoking...and nodding to passing acquaintances with the tilt-headed nod of Nepal that serves for greeting, assent, thanks. One shopkeeper was wrapping a few paisa worth of spices in a green sal leaf for a shawl-swathed man...

...Everyone looked at me. A couple of little children gave me namaste, their hands joined respectfully at their foreheads. Beside them a group of ragged men squatted over a card game beneath a beautifully carved wooden balcony. A water buffalo poked his head out of a door.

I had arrived in Banepa where I was to live for more than two years. It is the principal bazaar town of a large and beautiful valley. To the south the high green mountains of the Mahabharat Lekh rise from their foothills. To the north the tall forested hills are topped by the snow-and-ice mountains of the Great Himalaya. In the valley between the lekh and the himals, rivers wind through rolling plains. The scattered hills and knolls are terraced as though a Master Artiste could not be content with the loveliest of contours, but must emphasize and embellish them. Here and there nestle a few ochre-colored houses of

the new-come hill people, their thatched roofs curved to let out smoke. Each one seems brushed in at the perfect spot.

The tall thickset brick houses of Banepa and a dozen smaller towns cluster near the rivers. Above their tile roofs rise the golden pagoda-tops of Newar Hindu temples. They shone against the emerald terraces of winter wheat in January when I first saw them. For many centuries the Newars of the valley had worshipped in them.

These two kinds of settlements -- the mud-and-thatch houses in the hills, each sitting in its own terraced fields, and the crowded brick-and-tile towns in the lowlands -- are as different as their two kinds of inhabitants. Each has its own kind of beauty.

The land is lovely, whether lying mysterious in the mists of early morning, hard and clear in hot midday, or golden-green in the slanting light of later afternoon. Behind all is the godlike magnificence of the backdrop, the perpetual snows of the Himals, whose outlines are seared into my memory.

From a small mountain across the river, I could call the roll of giants. Dhaulagiri, so far to the west that its 26,504 foot height is a small white mound against the sky. The bulk of Annapurna, Himalchuli's alabaster tower, and beside it Manaslu. The white wall lowers for a space, then breaks into the triple peaks of Ganesh Himal. And that is only the beginning of the fantastic foaming wave breaking across the northern horizon.

They are the wall, the climax, the end of the world, where dwell the gods...

...When the land belonged to the Newars, each tiny city state warred against its neighbors. That was more than two centuries ago. Now the country is unified and all profess a great veneration for their king, who is acknowledged to be an incarnation of Narayan (called Vishnu in India). Prithivi Narayan Shah's followers, who came down from the hills and have settled in the lower hills here, are Chetris, that is of the warrior caste of Hindus, the same caste as the king himself, highest of all except the Brahman priestly caste...

The Newars, too, have castes. Some Newars are Hindu, some Buddhist, but their religious rites parallel each other, and there is no conflict between them. The gods are as tolerant as their subjects, sharing places of worship and festivals.

Temples and shrines are everywhere, and the people go out with offerings for them every day. Religious processions fill the streets with color, the glitter of gold, the sound of music...

It was in this kaleidoscope, among these Newars of the town and Chetris of the hills, that I would live. They would be my students, colleagues, and neighbors. They and their country would come to be as memorable for me as they were for Toni Hagen, the Swiss geologist who was the pioneer mapper and explorer of the region. "After living

here," he said, "the memory of Nepal will always remain with me like a star in the night."

But it wasn't going to be easy. That first day in Banepa I walked on up the rough cobbles carrying my suitcase and down sleeping bag and feeling very much alone in the teeming street.

THINK ABOUT IT

1. Define the meaning and give the relationship to Nepal of the following terms:

   a. migration

   b. Terai

   c. Himalayas

   d. Ghurka

   e. Hindu

   f. Hindi

   g. caste

2. To whom is Stephen Eckerd speaking in "On Village Life"? What is his main message? What further evidence would you need to determine the accuracy of his point?

3. Describe Banepa. How is its location similar to or different from the location of your town or city?

4. Give three examples of cultural borrowing from these two readings.

5. Based on these two readings, give 3-5 examples of Nepal's cultural and/or geographic diversity.

6. According to these authors, what factors have contributed to change in the villages of Nepal? Do you think that these factors also contribute to change in the United States? Why or why not?

7. How are these descriptions of the villages of Nepal similar to or different from your Peace Corps Volunteer's descriptions of his or her site?

WHAT IS CULTURE, ANYWAY?

What comes to mind when <u>you</u> think of the word "culture"? Do you immediately envision art museums and concert halls, or do you, instead, think of examples of behaviors and values? As you read the following selection from John Jay Bonstingl's text *Introduction to the Social Sciences*, try to formulate your own response to the title question: "What <u>is</u> culture, anyway?"

Describing what is meant by culture is a difficult task, since the word is used in so many ways. You have probably heard people say, "She (or he) is a very cultured person." They mean that she or he enjoys going to the opera, ballet performances, and symphony concerts. That person may also enjoy works of art, such as paintings or sculptures. This is not how anthropologists use the term culture.

*In anthropology, **culture** refers to the entire way society lives and is organized. This includes all the ideas, customs, values, norms, social institutions, attitudes, music and art, language, technology, and traditions of a society. Sometimes the term culture refers to several societies which have similar ways of life. For example, "Western Culture" is shared by the people of North America and the countries of Western Europe.*

*The culture is learned by every person born into a society as part of the enculturation process. **Enculturation** refers to learning roles in the society and becoming part of the culture. (Sociologists call this process "socialization.") As a person grows up, she or he is taught the culture by everyone in the society -- parents, relatives, teachers, friends, and even strangers. Every person starts out in life with a unique heredity passed on by his or her parents. In time, heredity and culture combine to make the individual fully enculturated. The individual becomes a working part of the culture.*

*Every culture is made up of many parts, called **culture traits**. These traits are like the small pieces of a jigsaw puzzle. When the pieces are all in place together, they make sense. The small pieces support each other and make the jigsaw hold together. But if some pieces are missing, or are replaced by other pieces that don't belong there, the jigsaw picture would be ruined.*

These pieces, or culture traits, include: marriage customs, the appropriate thing to say or eat at certain times, the proper use of clothing, the behavior at work or play of a person in a specific role or status, and many other features of the culture.

*Sometimes, people in one culture view the people in another culture as backward...or "not as good as us." This is called **ethnocentrism** or "culture centeredness." Ethnocentric people think that their culture is better than any others. They often think this way*

because they do not understand how the culture traits of other societies fit together to make a good, working culture...

There is some wise thinking behind the old saying, "When in Rome, do as the Romans do." What may be good in one culture, may be bad in others. Anthropologists know that in order to understand people in other cultures you have to change your mental sets to match those of the people you are studying. A swastika sign in the mental set of our culture [calls to mind images of hate and violence]...A swastika in the Hindu culture of India means something entirely different. In that culture, the swastika is a sign for Ganesh, a major God of the Hindus. For the Hindus, the swastika is a sign which gives them a good feeling. Culture traits (like the swastika) get their meanings from within the cultures. Can you see why it is dangerous to analyze culture traits without analyzing the cultures of which they are a part?

What is appropriate in one culture is not necessarily appropriate in other cultures...An American may consider it impolite or even unpleasant to talk with someone who is standing only a foot away. Yet, this is the appropriate "talking distance" for most people from Latin America.

Misunderstanding culture traits may result in hurt feelings or trouble. Can you think of any examples of this?

The first meeting of two different cultures is an exciting...situation. Eventually, both the cultures may get to know and understand each other. After a while both cultures may begin to accept each other's culture traits. This process of making the traits of other cultures a part of your own culture is called ***acculturation****.*

No culture ever remains the same. Every culture is constantly changing, or dynamic. Sometimes changes come from inside the culture. Sometimes the change is from outside the culture, through acculturation.

Every culture has smaller cultures inside it. These are called ***subcultures****. A subculture has most of the traits of the main culture. It also has traits that are different from the main culture. One example of a subculture is the culture of the American teenager -- a subculture of which you are a part...*

THINK ABOUT IT

1. What is the purpose of this reading?
2. Have you learned your culture or inherited it? How would you determine whether this is true?
3. How would you teach someone about American culture?
4. Can you think of a time when you or someone you know has had to learn a new culture or subculture? What was difficult about the process? What strategies would you suggest for learning a new culture?

VOCABULARY CHECK

DIRECTIONS: Match the words on the right with the definitions on the left. Write the letter of the term beside the definition.

DEFINITIONS	TERMS
1. The process of learning the rules, customs and values of one's own culture	a. culture
2. The attitude that one's own culture is superior	b. enculturation
3. Groups within a larger culture which have their own sets of rules and behaviors	c. culture traits
4. The traditions, values, behaviors and institutions of a group	d. acculturation
5. Process of acquiring the traits of other cultures	e. subculture
6. The study of culture and cultures	f. anthropology
7. Parts or pieces of a culture such as its celebrations	g. reculturation
	h. ethnocentrism
	i. philosophy

Look for examples of the above concepts from American culture, Nepali culture and the culture of your Volunteer's country. Put the examples into a chart similar to the one below. What is the role of culture in your life?

CONCEPT	EXAMPLE FROM USA	EXAMPLE FROM NEPAL	EXAMPLE FROM VOLUNTEER
ENCULTURATION			
CULTURE TRAIT			
SUBCULTURE			
ACCULTURATION			

ON A PERSONAL NOTE...

To most people, the words "culture," "enculturation" and "acculturation" are vague concepts primarily used by anthropologists and writers of social studies textbooks. To most Peace Corps Volunteers, however, the words refer to complex and dynamic processes in which they have an active part. Because Volunteers are confronted with it on a daily basis, culture is more than an obscure word on a printed page; it is the very real combination of language, customs, beliefs, attitudes and values with which they interact every day. It is <u>how</u> people do things -- greet one another, wash their hands, or bury their dead -- not just <u>what</u> they do. To some, learning to live in a new culture is like reading a good mystery -- it is a delightful puzzle and a welcome challenge. To others, it is an endless struggle.

How does one actually learn a new culture? How does one learn anything new? Reading and formal study? Trial and error experience? Observation? Interviews? A combination of these? Although there are many answers to this question, the strategy many Volunteers adopt on a day to day basis is described in "Cultural Courtesies" which comes from Lewis Underwood's Peace Corps resource entitled *Here's a Little World We Can All Join In.* The second reading, a letter sent home to the States, shares what one Volunteer learned while using this process.

CULTURAL COURTESIES

Absorbing ethical codes and modes of courtesy depends not...on your ability, but on your willingness to...observe what's going on. How are people responding to each other? How do they address each other? How do they react to you?

When learning a new language and how to fit into a new culture, your best move is to let the host country national take the initiative and then try your ability at mimicry. Everyday and everywhere -- when riding on a bus, when sitting in a tea shop, when walking through the bazaar -- you will be in constant contact with new gestures, idioms, and expressions. Your willingness to tune into them is relative to how much you hear and see and thus perceive. It's a never-ending process of absorption pervaded by humility and naivety, always becoming more familiar, always getting better. Thus with exposure after exposure through our stumbling and fumbling, and wondering and blundering, we...gradually learn...how to be an integral part of all we see.

So take the time to observe what's going on around you...Living and working in a culture very different from our own is conducive [to] growing and creating a perspective of ourselves in relation not only to the new culture, but [also to] our own culture, and, subsequently, to the planet as a whole.

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A LETTER

Hi, Mosaddi!

It's been well over a year since I left the States and started living in Nepal. It's been quite a year. I've learned more about myself and life in general this year, than [in] any other year of my life. It's been an intense, emotional, growing experience. When I came, I was homesick and lonely as I have never been homesick and lonely before. During this period I was forced to give up many of my American cultural supports and search for new supports in the Nepali culture. For a time I felt like a drowning man: I could see what I [had] left behind and I could see the new supports before me, but I could not reach them. I was struck by the difference between the two cultures... As routines developed and the strangeness wore off, I began to find more and more supports in the Nepali customs. I also began to understand some of the differences between the two cultures.*

Slowly I've lived my way into this life...Now I wake with the first crow of the village rooster and the first light from a not-yet-risen sun. I lie in bed for a minute listening to the farmers call to their oxen as they begin the day by ploughing their fields. My life has slowed to the tempo of the people here. I've found a real joy living with the people and working with the land in my agriculture job. I've found peace in my life -- real peace. When I look at my Nepali friends, I not only see their differences and understand these differences, [but] I also see similarities between them and people in the U.S. I feel that not only are there differences between cultures that must be understood and respected, but also that there are similarities and commonalities that bind each man to his fellow men.

I look at the mothers and fathers here, in Nepal, and I see the same love for their children as I've seen...in America. Each mother and father works and makes personal sacrifices throughout each day of each year so that their children may have a better chance for a better world to live in than they themselves had. I see the same proud, happy, joy on the face of the Nepali father as he lifts his small child and holds him as I've seen in the face of fathers in America. It's a love that transcends all other forms of love. And when I sit in a tea shop and sip tea with my friends and I see a man hold up his small son and play with him, or when I see a man working in the fields day after day to produce enough food to feed his family and perhaps send his children to school, I think of those things that tie each of us to each other in commonality.

Mosaddi, if I could be allowed a Christmas wish, it would be that this Christmas season finds you with peace in life, too...

*language, daily routines, friends, food, and so on

MEGHADUTA
(CLOUD MESSENGER)

The Iliad, The Odyssey and Beowulf are titles of epic poems familiar to almost any student of literature. Now add one more title to this list of great works: The _Meghaduta_ -- an epic of Sanskrit literature. Believed to have been written around the 5th century by the poet Kalidasa, the _Meghaduta_ is usually studied by college level Nepalese students. Originally written in Sanskrit, a translated excerpt has been provided for you:

MEGHADUTA
(CLOUD MESSENGER)
Kalidasa
(ca. 400-455 A.D.)

Yue-tchi chief, neglectful of his fief,
Sentenced to suffer exile of one year,
(A heavy fate to part with his beloved,
And see his glories, joys and splendours set)
Came to dwell and wait in abbeys far
Amidst the ancient trees' sequestered shade,
Above the Rama-hills by springs wherein
The daughter of the Prince of Mithila
Once bathed and hallowed them for evermore.

And on these heights he whiled away some months,
An ardent lover torn from hapless wife,
His golden armlets from his wasting wrists
Slipt loose: Then with the first advent of rains,
Below him, clinging to the mountain side,
He spied a cloud, an elephant as 'twere,
With lowered tusks, against a rampart bent
In sportive butt.

I know thou comest of the far-famed race
Of rolling, heavy clouds, -- and changing garbs
At will, thou leadest troops that serve the God
Of Rains, the Bountiful. And I by stroke
Of fate and law from dear ones cast afar,
Would seek of thee a favour.

Refuge thou art for all that suffer wrong,
Distressed and parched, on them thou pourest balm.
Then take this message to my love, for we
Are torn apart by angry Lord of Wealth.

(The exiled chief then describes to the Cloud Messenger the route to his home country, and the various activities of his people to be seen there. He instructs the messenger to seek out his wife, telling her of his love and devotion. So that she will know the message is really from him, he asks that the messenger give her a special token...)

Where after midnight when the moon is free
On lifting of thy siege, and silver rays
Adorned with glistening dew, through windows stream
Past netted screens, entwined with moonstone beads...

And there my fair one shalt thou see at last
Of figure slim, yet ripe and womanly,
With jewel teeth that line her berry lips...

Then waken her with fanning breezes cool,
Wafted through drizzling mist, and comfort her
With woodbine buds in new scent opening --
And as she fixes moist and gentle eye
Upon her window (now engulfed by thee),
In rumbling phases, pregnant with the thrill
Of lightning streaks, proceed to speak to her:
But soft -- for naught ungentle can she brook.

Give her this token, tell her I am well
And may no kinsfolk's gossip cause her eyes
To smart nor heart to doubt my faith and strength.
I know not why they say that parting dries
Affection -- rather swells it into love
Impatient...

Translated by
Sushim Shorkar

THINK ABOUT IT

1. Rewrite the poem in your own words.
2. What is the theme of the *Meghaduta*?
3. Can you think of any other stories, songs, poems or movies that have a similar theme?
4. Could this poem have been written in another country or in another time? Why or why not?
5. Do you like this poem? Why or why not?
6. What surprised you about this poem?

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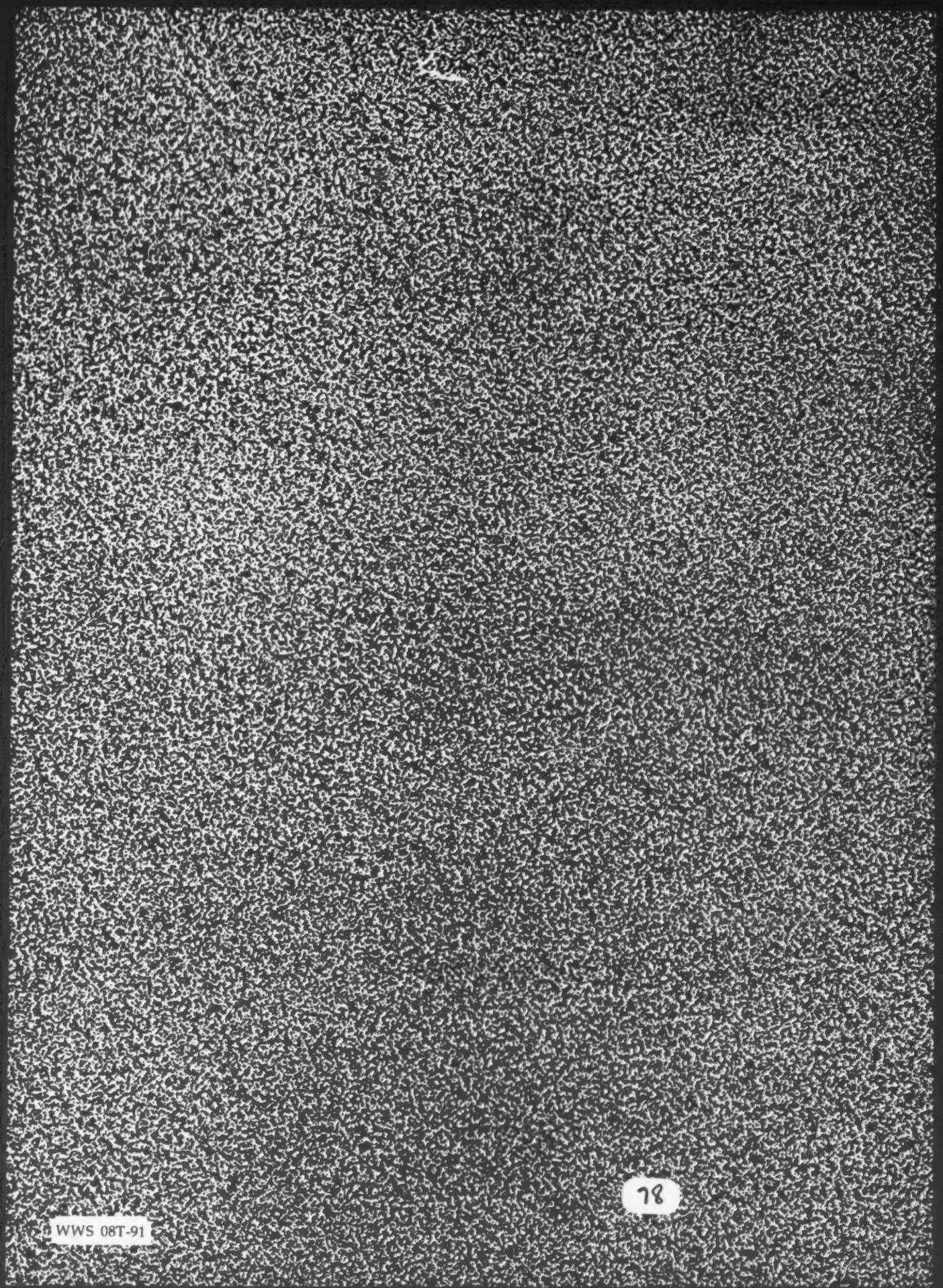

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